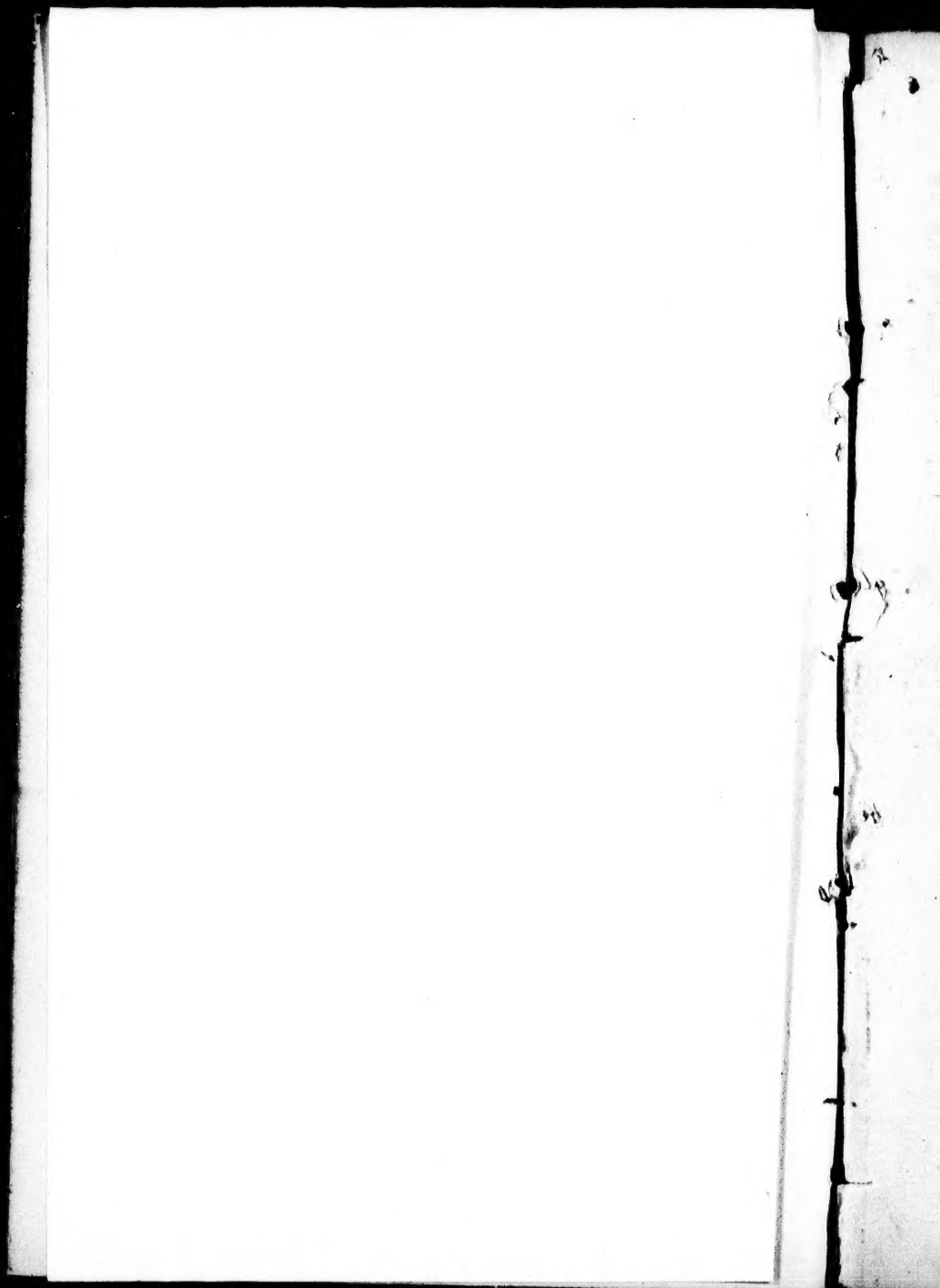




PRESBYTERIAN YEAR BOOK

FOR THE

DOMINION OF CANADA

AND

NEWFOUNDLAND.



EDITED BY REV. JAMES CAMERON, CHATSWORTH.

TORONTO:
C. BLACKETT ROBINSON, 5 JORDAN, STREET,
1878.

PREFACE.

A cursory examination of *The Presbyterian Year Book* for 1878, will convince the reader that the information therein contained, this year, is more extensive, and complete than in any former issue. For this result the reader is indebted to the Officers of different Presbyterian Churches throughout the world, who with great kindness, and with only one omission, furnished promptly the information within their range and copies of official documents. Excellent hints also were received from correspondents in various places, and valuable help in correcting *Roll of Synods and Presbyteries* down to the end of 1877, from Dr. Reid, Toronto. Very full and varied information about the Presbyterianism of the world was submitted to the General Presbyterian Council which sat in Edinburgh last July; and of these Reports the Editor has made use, in as far as regards the Eastern Hemisphere; but the information contained in the Reports as regards the Western Hemisphere, from necessity, dates a year back, being, indeed, as regards the Presbyterian churches of the United States the contents of our own Year Book for 1877.

Special attention is directed to the valuable papers contributed to our pages this year by the Rev. Mr. Murray, Editor of the *Presbyterian Witness*, Halifax; Professor Gregg, Toronto; and Dr. Proudfoot, London.

JAMES CAMERON.

CHATS WORTH, Jan. 1st, 1878.

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CALENDAR—1878.

CHRONOLOGICAL CYCLES.

Golden Number	- - - - 17	Dominical Letter	- - - - F
Epact	- - - - 26	Roman Indiction	- - - - 6
Solar Cycle	- - - - 11	Julian Period	- - - - 6591

EPOCHS.

The year 5639 of the Jewish Era, begins Sept. 28 - - 1878	The 42nd of Queen Victoria's Reign begins June 20 - - 1878
The year 1295 of the Mahometan Era begins Jan. 5 - 1878	The 12th of the Dominion of Canada begins July 1 - - 1878
The 103rd of the Indep. of the U.S. begins July 4, 1878.	

ECLIPSES.

In the year 1878 there will be two eclipses of the Sun and two of the Moon.

I. An annular eclipse of the Sun, February 1, 1878, invisible in Canada.

II. A partial eclipse of the Moon, February 17, 1878, partially visible in Canada. The local times of the different phases are as follows:— first contact with the penumbra, 3h 24m a.m.; first contact with the shadow, 4h 25.4m a.m.; middle of the eclipse 5h 53.2m a.m.

III. A total eclipse of the Sun, July, 29, 1878. This eclipse is visible as a total eclipse in parts of British Columbia, and as a partial eclipse throughout the remainder of the Dominion. At Toronto the first contact occurs at 4h 18.3m p.m.; the greatest phase is at 5h 17.6m; and the last contact is at 6h 8.8m.

IV. A partial eclipse of the Moon, August 12, 1878. First contact with the penumbra, 4h 4.9m.; first contact with the shadow, 5h 25m.; middle of the eclipse, 6h 50.6m.

JANUARY—1878.

MOON'S PHASES.

D. H. M. D. H. M.
 New Moon..... 3 8 45 A.M. Full Moon..... 18 6 53 P.M.
 First Quarter..... 11 1 29 P.M. Last Quarter 25 10 32 A.M.

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 Tu	7 34	4 34	6 13
2 W	7 34	4 35	7 10
3 Th	7 34	4 36	7 57
4 F	7 34	4 37	8 34
5 S	7 34	4 38	9 02
6 Sun	7 33	4 39	9 25
7 M	7 33	4 40	9 46
8 Tu	7 33	4 41	10 04
9 W	7 33	4 42	10 21
10 Th	7 33	4 44	10 39
11 F	7 32	4 45	10 58
12 S	7 32	4 46	11 21
13 Sun	7 31	4 47	11 47
14 M	7 31	4 48	pm 21
15 Tu	7 30	4 49	1 06
16 W	7 30	4 51	2 03
17 Th	7 29	4 52	3 12
18 F	7 29	4 53	4 31
19 S	7 28	4 54	5 54
20 Sun	7 27	4 56	7 17
21 M	7 27	4 57	8 37
22 Tu	7 26	4 58	9 56
23 W	7 25	4 59	11 13
24 Th	7 24	5 00	a.m.
25 F	7 23	5 02	0 30
26 S	7 23	5 04	1 45
27 Sun	7 22	5 05	2 59
28 M	7 21	5 06	4 07
29 Tu	7 20	5 07	5 05
30 W	7 19	5 09	5 55
31 Th	7 18	5 10	6 34

FEBRUARY—1878.

MOON'S PHASES

D. H. M. D. H. M.
New Moon 2 2 59 A.M. *Full Moon* 17 5 59 A.M.
First Quarter 10 7 59 A.M. *Last Quarter* 23 9 55 P.M.

MEMORANDA.

		Sun Rises.	Sun Sets.	Moon Rises.
13	1 F	7 16	5 11	7 05
10	2 S	7 15	5 13	7 30
57	3 Sun	7 14	5 14	7 51
34	4 M	7 13	5 15	8 09
02	5 Tu	7 12	5 17	8 26
25	6 W	7 10	5 18	8 44
46	7 Th	7 09	5 20	9 02
04	8 F	7 08	5 21	9 23
21	9 S	7 07	5 22	9 47
39	10 Sun	7 05	5 24	10 17
58	11 M	7 04	5 25	10 55
21	12 Tu	7 02	5 26	11 45
47	13 W	7 01	5 28	pm 47
121	14 Th	6 59	5 29	2 00
06	15 F	6 58	5 31	3 21
03	16 S	6 57	5 32	4 44
12	17 Sun	6 55	5 33	6 08
31	18 M	6 53	5 35	7 30
54	19 Tu	6 52	5 36	8 51
17	20 W	6 50	5 37	10 11
37	21 Th	6 49	5 38	11 30
56	22 F	6 47	5 40	a.m.
13	23 S	6 46	5 41	0 47
m.	24 Sun	6 45	5 42	1 58
30	25 M	6 43	5 44	3 01
45	26 Tu	6 41	5 45	3 54
59	27 W	6 39	5 46	4 35
07	28 Th	6 38	5 48	5 08
05				
55				
34				

MARCH—1878.

MOON'S PHASES.

D. H. M. D. H. M.
New Moon..... 3 10 50 P.M. *Full Moon*..... 18 3 49 P.M.
First Quarter..... 11 10 43 P.M. *Last Quarter*..... 25 11 33 A.M.

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 F	6 36	5 49	5 34
2 S	6 34	5 50	5 56
3 Sun	6 33	5 52	6 16
4 M	6 31	5 53	6 34
5 Tu	6 29	5 54	6 51
6 W	6 27	5 55	7 09
7 Th	6 26	5 57	7 28
8 F	6 24	5 58	7 51
9 S	6 22	5 59	8 18
10 Sun	6 20	6 00	8 53
11 M	6 19	6 02	9 36
12 Tu	6 17	6 03	10 31
13 W	6 15	6 04	11 37
14 Th	6 13	6 05	pm 52
15 F	6 11	6 06	2 12
16 S	6 10	6 08	3 34
17 Sun	6 08	6 09	4 57
18 M	6 06	6 10	6 19
19 Tu	6 04	6 11	7 41
20 W	6 03	6 12	9 04
21 Th	6 01	6 13	10 24
22 F	5 59	6 14	11 41
23 S	5 57	6 15	a.m.
24 Sun	5 55	6 16	0 50
25 M	5 54	6 18	1 48
26 Tu	5 52	6 20	2 34
27 W	5 50	6 21	3 10
28 Th	5 48	6 22	3 38
29 F	5 47	6 23	4 02
30 S	5 45	6 24	4 22
31 Sun	5 43	6 26	4 40

APRIL—1878.

MOON'S PHASES

M. H. C. D. H. M. M. H. C. D. H. M.
 New Moon 1 3 57 P.M. Full Moon 17 0 48 A.M.
 First Quarter 10 9 37 A.M. Last Quarter 24 8 35 A.M.

MEMORANDA				Sun Rises.	Sun Sets.	Moon Rises.
1 M				5 41	6 27	4 58
2 Tu				5 39	6 28	5 15
3 W				5 37	6 29	5 35
4 Th				5 35	6 30	5 57
5 F				5 34	6 31	6 23
6 S				5 32	6 33	6 55
7 Sun				5 30	6 34	7 35
8 M				5 28	6 35	8 26
9 Tu				5 27	6 36	9 26
10 W				5 25	6 37	10 36
11 Th				5 23	6 39	11 52
12 F				5 21	6 40	pm 70
13 S				5 20	6 41	2 29
14 Sun				5 18	6 42	3 49
15 M				5 16	6 43	5 09
16 Tu				5 15	6 45	6 31
17 W				5 13	6 46	7 54
18 Th				5 11	6 47	9 15
19 F				5 10	6 48	10 30
20 S				5 08	6 49	11 34
21 Sun				5 07	6 50	a.m.
22 M				5 05	6 52	0 27
23 Tu				5 03	6 53	1 08
24 W				5 02	6 54	1 39
25 Th				5 01	6 55	2 05
26 F				4 59	6 56	2 26
27 S				4 57	6 58	2 43
28 Sun				4 56	6 59	3 08
29 M				4 55	7 00	3 21
30 Tu				4 53	7 01	3 40

MAY—1878 A

MOON'S PHASES

D. H. M. D. H. M. D. H. M.
 New Moon..... 2 7 32 A.M. Full Moon..... 16 9 13 A.M.
 First Quarter..... 9 5 14 P.M. Last Quarter..... 23 8 24 P.M.
 New Moon..... 31 J. 8h. 30m. P.M.

MEMORANDA		Sun Rises.	Sun Sets.	Moon Rises.
1 W		4 52	7 02	4 01
2 Th		4 51	7 04	4 26
3 F		4 50	7 05	4 56
4 S		4 49	7 06	5 33
5 Sun		4 47	7 07	6 21
6 M		4 45	7 09	7 21
7 Tu		4 43	7 10	8 27
8 W		4 42	7 11	9 41
9 Th		4 41	7 12	10 56
10 F		4 40	7 13	pm 14
11 S		4 39	7 14	1 30
12 Sun		4 38	7 15	2 46
13 M		4 37	7 16	4 05
14 Tu		4 36	7 17	5 26
15 W		4 34	7 18	6 46
16 Th		4 33	7 20	8 05
17 F		4 32	7 21	9 15
18 S		4 31	7 22	10 14
19 Sun		4 30	7 23	11 01
20 M		4 29	7 24	11 37
21 Tu		4 28	7 25	a.m.
22 W		4 27	7 26	0 06
23 Th		4 26	7 27	0 30
24 F		4 26	7 28	0 50
25 S		4 25	7 29	1 06
26 Sun		4 24	7 30	1 27
27 M		4 23	7 31	1 44
28 Tu		4 23	7 31	2 05
29 W		4 22	7 32	2 28
30 Th		4 22	7 33	2 56
31 F		4 21	7 34	3 21

JUNE = 1878.

MOON'S PHASES.

M. H. G. P. H. M. D. H. M.
First Quarter 7 19 37 P.M. *Last Quarter* 23 1 57 P.M.
Full Moon 14 6 33 P.M. *New Moon* 30 7 13 A.M.

MEMORANDA.

Moon
Rises.

4 01
 4 26
 4 56
 5 33
 6 21
 7 21
 8 27
 9 41
 10 56
 pm 14
 1 30
 2 46
 4 05
 5 26
 6 46
 8 05
 9 15
 10 14
 11 01
 11 37
 5 a.m.
 6 0 06
 7 0 30
 8 0 50
 9 1 06
 10 1 27
 11 1 44
 12 2 05
 1 2 28
 2 2 56
 3 3 21

		Sun Rises.	Sun Sets.	Moon Rises.
1	S	4 21	7 34	4 16
2	Sun	4 20	7 35	5 12
3	M	4 20	7 36	6 18
4	Tu	4 19	7 37	7 31
5	W	4 19	7 37	8 47
6	Th	4 18	7 38	10 04
7	F	4 18	7 39	11 19
8	S	4 18	7 40	pm 34
9	Sun	4 18	7 41	1 51
10	M	4 18	7 42	3 08
11	Tu	4 17	7 42	4 24
12	W	4 17	7 42	5 44
13	Th	4 17	7 42	6 57
14	F	4 17	7 43	8 00
15	S	4 17	7 43	8 53
16	Sun	4 17	7 44	9 33
17	M	4 17	7 44	10 05
18	Tu	4 17	7 44	10 31
19	W	4 18	7 44	10 53
20	Th	4 18	7 45	11 12
21	F	4 18	7 45	11 30
22	S	4 18	7 45	11 48
23	Sun	4 18	7 45	a.m.
24	M	4 19	7 46	0 06
25	Tu	4 19	7 46	0 29
26	W	4 19	7 46	0 55
27	Th	4 20	7 46	1 27
28	F	4 20	7 46	2 08
29	S	4 20	7 46	3 00
30	Sun	4 21	7 46	4 03

JULY—1878.

MOON'S PHASES.

	D. H. M.		D. H. M.
First Quarter.....	7 8 02 A.M.	Last Quarter.....	23 6 58 A.M.
Full Moon.....	14 5 37 A.M.	New Moon.....	29 4 23 P.M.

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 M	4 22	7 45	5 16
2 Tu	4 23	7 45	6 33
3 W	4 24	7 45	7 51
4 Th	4 24	7 45	9 09
5 F	4 24	7 44	10 26
6 S	4 25	7 44	11 40
7 Sun	4 26	7 44	pm 57
8 M	4 27	7 43	2 14
9 Tu	4 27	7 43	3 31
10 W	4 28	7 42	4 44
11 Th	4 29	7 42	5 50
12 F	4 30	7 41	6 45
13 S	4 31	7 41	7 30
14 Sun	4 32	7 40	8 05
15 M	4 33	7 39	8 31
16 Tu	4 34	7 39	8 56
17 W	4 35	7 38	9 16
18 Th	4 36	7 37	9 34
19 F	4 37	7 36	9 52
20 S	4 38	7 35	10 11
21 Sun	4 40	7 35	10 31
22 M	4 41	7 34	10 55
23 Tu	4 42	7 33	11 24
24 W	4 43	7 32	a.m.
25 Th	4 44	7 31	0 01
26 F	4 45	7 30	0 46
27 S	4 45	7 29	1 45
28 Sun	4 46	7 28	2 53
29 M	4 47	7 27	4 10
30 Tu	4 48	7 26	5 30
31 W	4 48	7 25	6 50

AUGUST—1878.

MOON'S PHASES

D. H. M. D. H. M.
 First Quarter 5 8 01 A.M. Last Quarter 20 10 50 P.M.
 Full Moon 12 6 56 P.M. New Moon 28 0 42 A.M.

MEMORANDA.

Moon Rises.			Sun Rises.	Sun Sets.	Moon Rises.
5	5 16	1 Th	4 49	7 23	8 09
5	6 33	2 F	4 50	7 22	9 28
5	7 51	3 S	4 51	7 20	10 45
5	9 09	4 Sun	4 52	7 19	pm 03
4	10 26	5 M	4 54	7 17	1 21
4	11 40	6 Tu	4 55	7 16	2 35
4	pm 57	7 W	4 56	7 15	3 42
4	2 14	8 Th	4 57	7 14	4 41
4	3 31	9 F	4 58	7 12	5 28
4	4 44	10 S	4 59	7 11	6 13
4	5 50	11 Sun	5 00	7 10	6 35
4	6 45	12 M	5 01	7 08	7 00
7	7 30	13 Tu	5 03	7 07	7 21
7	8 05	14 W	5 04	7 06	7 40
7	8 31	15 Th	5 05	7 04	7 58
7	8 56	16 F	5 06	7 02	8 16
7	9 16	17 S	5 07	7 00	8 36
7	9 34	18 Sun	5 08	6 59	8 58
7	9 52	19 M	5 09	6 57	9 24
7	10 11	20 Tu	5 10	6 56	9 56
7	10 31	21 W	5 12	6 54	10 36
7	10 55	22 Th	5 13	6 52	11 28
7	11 24	23 F	5 14	6 51	a.m.
7	a.m.	24 S	5 15	6 49	0 31
7	0 01	25 Sun	5 16	6 47	1 43
7	0 46	26 M	5 17	6 46	3 01
7	1 45	27 Tu	5 18	6 44	4 22
7	2 53	28 W	5 19	6 42	5 43
7	4 10	29 Th	5 20	6 40	7 04
8	5 30	30 F	5 21	6 39	8 25
8	6 50	31 S	5 22	6 38	9 45

SEPTEMBER 1878.

MOON'S PHASES.

First Quarter..... 8 8 08 P.M. Last Quarter..... 19 1 13 P.M.
 Full Moon..... 11 10 27 A.M. New Moon..... 26 8 39 A.M.

MEMORANDA.

	Sun Rises.	Sun Sets.	Moon Rises.
1 Sun	5 23 6 36	11 05	
2 M	5 24 6 34	pm 23	
3 Tu	5 26 6 32	1 35	
4 W	5 27 6 31	2 36	
5 Th	5 28 6 29	3 27	
6 F	5 29 6 27	4 07	
7 S	5 30 6 25	4 39	
8 Sun	5 31 6 24	5 05	
9 M	5 32 6 22	5 26	
10 Tu	5 33 6 20	5 46	
11 W	5 35 6 18	6 04	
12 Th	5 36 6 16	6 23	
13 F	5 37 6 14	6 41	
14 S	5 38 6 12	7 01	
15 Sun	5 39 6 11	7 27	
16 M	5 41 6 09	7 57	
17 Tu	5 42 6 07	8 32	
18 W	5 43 6 05	9 20	
19 Th	5 44 6 03	10 16	
20 F	5 45 6 01	11 23	
21 S	5 46 6 00	a.m.	
22 Sun	5 47 5 58	0 35	
23 M	5 48 5 56	1 54	
24 Tu	5 50 5 54	3 12	
25 W	5 51 5 52	4 32	
26 Th	5 52 5 50	5 55	
27 F	5 53 5 49	7 17	
28 S	5 54 5 47	8 40	
29 Sun	5 55 5 45	10 02	
30 M	5 56 5 43	11 19	

OCTOBER—1878.

MOON'S PHASES.

	D. H. M.		D. H. M.
First Quarter.....	8 1 43 A.M.	Last Quarter.....	19 0 52 A.M.
Full Moon.....	11 8 37 A.M.	New Moon.....	25 5 41 P.M.

MEMORANDA.

Moon Rises.		Sun Rises.	Sun Sets.	Moon Rises.
11 05	1 Tu	5 58	5 41	pm 27
pm 23	2 W	5 59	5 40	1 23
2 1 35	3 Th	6 00	5 38	2 07
1 2 36	4 F	6 01	5 36	2 41
9 3 27	5 S	6 02	5 34	3 09
7 4 07	6 Sun	6 04	5 32	3 32
5 4 39	7 M	6 05	5 31	3 52
4 5 05	8 Tu	6 06	5 29	4 10
2 5 26	9 W	6 07	5 27	4 28
0 5 46	10 Th	6 08	5 25	4 47
8 6 04	11 F	6 10	5 24	5 08
16 6 23	12 S	6 11	5 22	5 31
14 6 41	13 Sun	6 12	5 20	6 00
12 7 01	14 M	6 13	5 19	6 35
11 7 27	15 Tu	6 14	5 17	7 17
09 7 57	16 W	6 15	5 15	8 08
07 8 32	17 Th	6 17	5 13	9 10
05 9 20	18 F	6 18	5 11	10 19
03 10 16	19 S	6 20	5 10	11 32
01 11 23	20 Sun	6 21	5 09	a.m.
00 a.m.	21 M	6 22	5 07	0 48
58 0 35	22 Tu	6 24	5 06	2 05
56 1 54	23 W	6 25	5 04	3 23
54 3 12	24 Th	6 26	5 03	4 44
52 4 32	25 F	6 27	5 01	6 07
50 5 55	26 S	6 28	5 00	7 31
49 7 17	27 Sun	6 29	4 58	8 52
47 8 40	28 M	6 30	4 57	10 07
45 10 02	29 Tu	6 32	4 55	11 10
43 11 19	30 W	6 34	4 54	pm 01
	31 Th	6 35	4 53	0 40

NOVEMBER—1878.

MOON'S PHASES.

D. H. M. D. H. M.
 First Quarter 1 4 38 P.M. Last Quarter..... 17 0 42 P.M.
 Full Moon..... 9 9 16 P.M. New Moon..... 24 3 53 A.M.

MEMORANDA.		Sun Rises.	Sun Sets.	Moon Rises.
1 F		6 36	4 51	1 11
2 S		6 38	4 50	1 35
3 Sun		6 39	4 49	1 57
4 M		6 40	4 47	2 16
5 Tu		6 42	4 46	2 34
6 W		6 43	4 45	2 53
7 Th		6 44	4 44	3 18
8 F		6 45	4 42	3 36
9 S		6 47	4 41	4 03
10 Sun		6 48	4 40	4 35
11 M		6 49	4 39	5 14
12 Tu		6 51	4 38	6 06
13 W		6 52	4 37	7 04
14 Th		6 53	4 36	8 11
15 F		6 55	4 35	9 22
16 S		6 56	4 34	10 34
17 Sun		6 57	4 33	a.m.
18 M		6 58	4 32	0 02
19 Tu		7 00	4 31	1 03
20 W		7 01	4 30	2 20
21 Th		7 02	4 29	3 39
22 F		7 03	4 29	5 00
23 S		7 05	4 28	6 22
24 Sun		7 06	4 27	7 40
25 M		7 07	4 27	8 51
26 Tu		7 08	4 26	9 48
27 W		7 10	4 26	10 34
28 Th		7 11	4 26	11 08
29 F		7 12	4 25	11 37
30 S		7 13	4 25	11 59

DECEMBER—1878.

MOON'S PHASES.

	D. H. M.		D. H. M.
First Quarter.....	1 11 20 A.M.	Last Quarter.....	16 9 40 P.M.
Full Moon.....	9 3 32 P.M.	New Moon.....	23 4 07 P.M.
First Quarter.....		Old Moon.....	31d 3h. 40m. A.M.

MEMORANDA.

Moon Rises.			Sun Rises.	Sun Sets.	Moon Rises.
1 11	1 Sun		7 14	4 25	0 20
1 35	2 M		7 15	4 24	0 38
1 57	3 Tu		7 16	4 24	0 57
2 16	4 W		7 17	4 24	1 17
2 34	5 Th		7 18	4 24	1 38
2 53	6 F		7 19	4 24	2 04
3 18	7 S		7 20	4 24	2 35
3 36	8 Sun		7 21	4 24	3 13
4 03	9 M		7 22	4 23	4 00
4 35	10 Tu		7 23	4 23	4 57
5 14	11 W		7 24	4 23	6 03
6 06	12 Th		7 25	4 24	7 13
7 04	13 F		7 26	4 24	8 26
8 11	14 S		7 26	4 24	9 39
9 22	15 Sun		7 27	4 24	10 52
10 34	16 M		7 28	4 25	a.m.
a.m.	17 Tu		7 28	4 25	0 08
0 02	18 W		7 29	4 25	1 23
1 03	19 Th		7 29	4 26	2 39
2 20	20 F		7 30	4 26	3 58
3 39	21 S		7 31	4 27	5 16
5 00	22 Sun		7 31	4 27	6 30
6 22	23 M		7 32	4 28	7 33
7 40	24 Tu		7 32	4 28	8 23
8 51	25 W		7 32	4 29	9 03
9 48	26 Th		7 33	4 30	9 33
10 34	27 F		7 33	4 30	10 00
11 08	28 S		7 33	4 31	10 22
11 37	29 Sun		7 33	4 32	10 42
11 59	30 M		7 34	4 32	11 01
	31 Tu		7 34	4 33	11 20

WHAT IS PRESBYTERIANISM?

This is a question that people on every side are to-day asking. It is also a question to which answer has been often made in the past centuries. On the occasion of the memorable gathering of all the Presbyterian churches in the world, held recently in Edinburgh, it was to be expected that the question would yet again receive a new and explicit answer. It has received answer from two of the leading Presbyterian divines of the present day, both professors of divinity in their respective churches, and each widely known outside his own denomination by his writings. The clear, succinct, and satisfactory replies given by these men come very opportunely to us in Canada, where the young are too seldom taught the distinctive and distinguishing principles of their own church, and at a time when many are suggesting that information on this matter should be given to the young of our church, to its members and office-bearers, through the columns of such publications as this Year-book. We therefore give here in full the answer of Dr. Blaikie, Professor in the Theological School of the Free Church, Edinburgh, to this question, given in the Introduction to his Report to the Council on the Statistical and General Condition of the Presbyterian churches throughout the world. We give also the substance of the answer given to the question by Dr. Cairns, also a Professor of Theology, in the Hall of the United Presbyterian Church, Edinburgh. We give but the substance of his answer because the whole of his admirable address, read before the Council, is too long for the limits at our disposal for this subject.

THE ANSWER BY DR. BLAIKIE.

Presbyterian Churches are usually distinguished for three things: their Augustinian or Calvinistic creed, their simple worship, and their popular government, in which the laity have a share; while the basis for all is emphatically the Word of God.

"In a more limited and strict sense, the term 'Presbyterian' is applicable to the form of church-government. 'Three elements exist in the Presbyterian system,—the authority of the presbyters, more especially as subordinate to no office-bearer of higher rank in the church; the representation of the laity in its government; and the provision made for its external unity in courts of review.'—*Encyclopædia Britannica*, 8th ed., Art. PRESBYTERIANISM).

DISTINGUISHING PRINCIPLES.

"These elements distinguish Presbyterianism, more or less, both from Episcopacy and from Congregationalism. That the church should be governed by a body of elders; that in every congregation, besides one or more men set apart to labour in word and doctrine, there should be several appointed to aid in ruling, though not separated from the ordinary employments of life; and that the proceedings of these bodies of elders should be subject to the review of courts of elders, rising one above another, and culminating in a supreme court or Synod,—are the fundamental principles of Presbyterian church-government.

"As between Presbyterians and Episcopalians, the question turns on whether the office of elder or presbyter really is the highest in the Christian church, or whether there is not another office, that of bishop or prelate, superior to it. In a general way, those who hold that there is no permanent office in the Christian church superior to that of presbyter, may be set down as Presbyterian; and those who hold that there is a superior office in the church, that of bishop or prelate, may be ranked on the other side.

"It is admitted, even by many Episcopalians, that, so far as Scripture indicates, the primitive church, constituted under the Apostles, was governed by elders. The office of apostle was temporary, and some other temporary arrangements were resorted to in the peculiar circumstances of the Church. But everywhere in settled churches there was a body of presbyters or elders; the terms presbyter and bishop were applied freely to the same individuals; and when the presbyters were addressed together, as those of Ephesus were addressed at Miletus, there was no hint of one of them having authority over the rest; they were called equally to feed and care for the church over which the Holy Ghost had made them overseers (Acts ix. 28).

"Before the end of the second century the church had departed from her early simplicity. The bishop had been raised above the presbyter; by and by the whole authority of the church was committed to his hands, and in process of time the system culminated in the supreme Pontiff or Bishop of Rome. Episcopacy became the only prevalent government of the church, although in some cases, as among the Gudees and Waldenses, government by presbyters continued to prevail.

"When the Reformation took place in the sixteenth century, the attention of the Reformers was much more occupied with the promulgation of saving truth than with the question of church government. But the Protestant churches necessarily assumed an organization of their own, and it is an instructive fact, as showing the tendencies of that great movement, which sought to bring back the people in all points to the authority of the Word of God, that the restoration of the offices of prelates in the church was not contemplated by the Reformers. The theory of Apostolic succession was indeed wholly discarded by them; they had an especial dislike to the notion of a *priesthood*, and they naturally favoured a system which gave to Christian laymen a share of the government, and checked the formation of a priestly caste. Usually, therefore, when left free from external control, the churches inclined to the Presbyterian model. The influence of Calvin was strongly exercised in this direction. The churches that were distinctively known as the "Reformed" adopted this system. But even the "Lutheran" churches, so called from their adopting Luther's views with regard to the sacraments and some other points, did not restore the office of prelate. The "superintendent" in the Lutheran churches is not properly a bishop; in all affairs of higher moment he is subject to the instructions of the "Consistories," in which laymen constitute a part. The Church of England is almost the only Protestant Church in which the office of prelate has been preserved, to the exclusion alike of the ordinary clergy and the laity, in the ordinary government of the church; but it is well known that this arrangement was the result of political considerations, and not of the convictions of

the English Reformers. In the Reformed Church of Scotland, as settled under John Knox, the office of superintendent was maintained for a time, and in some of the Reformed churches on the Continent it continues to this day; but no superintendent is entrusted with the powers of a prelate; the authority intrusted to him is mainly for executive purposes, and it remains true that in these Churches there is no office superior to the presbyter. In the main, the Continental churches termed "Reformed" adhere to the Presbyterian system of government, while the "Lutheran" cannot be said to renounce it. In the case both of the Reformed and the Lutheran churches, it is to be remarked that they have seldom been left at liberty to give full effect to their convictions on church-government, the State having claimed the right, through the Consistories or otherwise, to control the administration. For this and other reasons there may be found in certain Reformed Churches features which are hardly presbyterial, but which the churches have not had liberty to change.

DISTINGUISHING PRACTICES.

In a survey of the history and present condition of the Presbyterian Churches, and especially of their active operations, this fact ought to be kept in view. If Presbyterian church-government be a thing of value, its value must be shown by its fruits. It ought to be seen that the Presbyterian system tends better to preserve the great fundamental truths of revelation, and the spiritual life and prosperity of the church; that while preserving order, it secures justice and freedom to all the people; that it promotes a profound reverence for all that is truly sacred, especially the Bible, the Sabbath, the public worship of God, and the sacraments and other ordinances of the Gospel; that it supports the authority of the state, and tends to the advancement of civilization and social order, the education of the people, the culture of the intellect, the elevation of moral character, the purity and happiness of domestic life; that it fosters a large-hearted and expansive spirit, looking abroad on the world, and in the true spirit of self-sacrifice seeking to carry the Gospel to every creature; in a word, that, rendering all honour to the church's exalted Head, it is an effectual instrument for accomplishing the glorious ends for which He lived and died. No one can attempt to estimate the actual results of the Presbyterian system without a painful sense of shortcoming, and a deep conviction how greatly the best system is marred by human infirmity and corruption. But at the same time it is believed that wherever that church has had fair conditions, it has by God's help accomplished these results in a very memorable degree. Where it has accomplished least, it has been hindered most. Had it enjoyed the same facilities in all lands which it has had in some, the results would have been more uniform, and the testimony to its benefits more emphatic."

THE ANSWER BY DR. CAIRNS.

"Leaving, then, a wide area of agreement, which is not always sufficiently dwelt upon, but which opens a field for future union of Presbyterians with Episcopalians and Congregationalists, and leaving out of account also the perfect compatibility of Episcopacy and Congregationalism as church systems, with the great Presbyterian principle, so nobly

asserted in the Westminster Confession (XXX. sec. 1)—“The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate”—I proceed to speak of the points of divergence which gives to Presbyterianism its peculiar character. These are two, as affecting the rank or gradation of the church officers or governors, and the unity of the governed. By the one point, Presbyterians, giving to the New Testament presbyter or elder a different place from the Episcopalians, set aside that system; by the other, binding the whole church under the government of presbyters, they go beyond Congregationalism or Independency.

PRESBYTERIANISM AND EPISCOPACY.

Let me *first* touch on and endeavour scripturally to prove the assertions of Presbyterianism as against Episcopacy. Presbytery agrees with Episcopacy in having a teaching ministry, and that a teaching ministry which also rules. But it differs in having elders of the people ordained with equal powers to rule without teaching, and in placing all its church rulers on the same footing of rank or dignity. It does not need to be proved to Episcopalians that the ministers who teach the church should also rule it. What is to be proved is, *first*, that there are other office-bearers associated with the teachers also empowered to rule; and, *secondly*, that no gradation among the rulers of the church exists in the New Testament.

1. *The first distinctive principle*, then, of Presbyterianism at this point is the authority of other elders to rule along with teachers. This is not altogether confined, especially in later times, to Presbyterian churches. In the United States, in the Colonies of Great Britain, and in the now separately-governed church of Ireland, there are commissioners from the laity (so called) who rule in Episcopal Synods; and to a large extent the great Methodist body, which is hardly formally Presbyterian, has arrived at the same conclusion of blended government by teachers and lay representatives. But this principle is still more characteristic of Presbyterianism which from the first has incorporated it with its constitution, and by formal ordination—generally for life—of merely ruling elders to the spiritual oversight of the church, along with its teachers, has borne a great witness to the universal priesthood of believers, and to the variety of gifts in the church of Christ. The presence of ruling elders, chosen by the Christian people, in all public administration, their parity in rule with all other presbyters, and their investiture with every spiritual function short of labouring in the Word and doctrine—gives to Presbyterianism a broad basis in Christian sympathy, and meets a want universally confessed, though sometimes otherwise supplied, in the church of Christ. Nor is this mere human adaptation or expediency. It is believed that for this we have Divine warrant—in Rom. xii. 5, “He that ruleth” is distinguished from “him that teacheth;” in 1 Cor. xii. 28, “governments” are discriminated from “teachers;” and to these more obscure notices there is added the more definite regulation in 1 Tim. v. 17, which the great body of Presbyterians have regarded as clearly separating one class of elders from another, but with equal power to rule—“Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine.” Every attempt to evade the

force of this passage as an argument for a non-teaching eldership seems to me wholly fruitless. The comment of those who would confine the double honour to maintenance still leaves the ruling and teaching distinct; and the view of those who find the contrast between labouring much and labouring little, is quite unapostolic, in allowing honour, and even double honour, where labour is confessedly moderate. Hence, the great body of Presbyterians have accepted the judgment of the Westminster divines in their form of church government, as given in these words—"As there were in the Jewish church elders of the people, joined with the priests and Levites in the government of the church, so Christ, who hath instituted government and governors ecclesiastical in the church, hath furnished some in His church, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church, which officers Reformed churches commonly call elders." The present writer looks upon this feature as one of the distinguishing glories of Presbyterianism; and he would humbly submit to this council, whether one great cause of the comparative vigour of the Presbyterianism in the English-speaking world is not due to the carrying out of these principles, while in some at least of the churches of the Continent, notwithstanding the equally clear testimonies of confessions and reformers, such views have been less prominent in the development of Christian life and action?

2. *The second distinctive principle of Presbyterian government, as contrasted with Episcopacy, is the equal rank of all church rulers.* The Episcopal view is presented in the English Prayer Book, in these words—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's church—bishops, priests, and deacons." This threefold order is what Presbyterians deny. They admit deacons, but not as the starting-point of a threefold spiritual ministry, only as occupied with the poor and the "oversight of the outward business of the house of God;" and they wholly deny any superiority in office of New Testament bishops over the other spiritual rulers of the Christian church. Leaving the question of the place of deacons untouched, it will be enough to prove from the New Testament the equality of bishops and other presbyters. This identification is undoubted. The presbyters of the Ephesian church, called *presbuteroi* in Acts xx. 17, are in verse 28th declared to be *episkopoi*, "all the flock over the which the Holy Ghost had made you *episkopoi*," and not less in Crete, Titus, when left to ordain elders in every city, and instructed as to their qualifications, is expressly told that the presbyter is a bishop, "for a bishop (*ton episkopon*) must be blameless," etc. This unquestionable fact is candidly admitted by many Episcopalian writers—among others by Howson and Conybeare in these words, "These terms are used in the New Testament as equivalent."

PRESBYTERIANISM AND CONGREGATIONALISM.

Having thus set forth the difference between Presbytery and Episcopacy, it remains to touch on the one ultimate distinction which separates Presbytery from Congregationalism. This respects the area over which

government extends, Congregationalism making each worshipping assembly independent, while Presbytery carries out to the widest limits desirable the principle of subordination and centralization. It must be admitted that here the argument is more inferential than in the former case; but yet it seems sufficiently convincing. It is a presumption in favour of the Presbyterian view, that other systems here side with it against the Congregationalist, for the Anglican, the Lutheran, and the Methodist, however in some respects different from Presbytery, and from each other, all refuse to treat a single congregation as a final governing unit, and bind a whole organization into administrative unity. The Presbyterian view seems also—and this is more important, in harmony with the Bible representations of the oneness of the visible church of Christ, which beyond all question includes help and sympathy and from which it is hard to see why joint counsel and regulation should be excluded. Nor do the facts of New Testament history seem so well to agree with the Congregationalist as with the Presbyterian scheme. If it could be made certain or probable that there was only one worshipping assembly in places like Jerusalem, Antioch, or Ephesus, the inference would be different. But with the thousands of converts in Jerusalem, the open door in Antioch, and the vast success in Ephesus, this is hard of belief, not to mention that in the latter place (as elsewhere) there is mention of a church "in the house," i. e. of Aquila and Priscilla. And yet these various bodies of worshippers are spoken of as the *church* of Jerusalem, Antioch, and Ephesus respectively (Acts xiv. 27, xv. 22, xx. 17; Rev. ii. 1). Church acts are ascribed to this whole body; as in Jerusalem, meeting to consult and frame decisions, while in Ephesus the elders, as a body, are enjoined to take heed to all the flock over the which the Holy Ghost had made them *episcopoi*. The council of Jerusalem may be urged too far as a Presbyterian precedent, since the Apostles were an exceptional element, and the churches affected by its decree were not fully represented. But it certainly speaks more for united government than for absolute congregational finality; and something equally clear as to an important debate, beginning and being prosecuted and despatched within the limits of a single congregation, would need to be on Scripture record, to counterweigh its authority. When once the element of real church power in the hands of office-bearers is admitted (and all Congregationalism that is not absolutely democratic admits this), the way seems paved by Scripture precedent for an indefinite extension of the rule; and all ordinary Synods and Assemblies that secure the fair representation of the body of Christ, so that it is truly governing itself in His name, are warranted—with even such novelties as a Presbyterian Council, or (were it desirable) a universal Assembly. It may be proper to close these statements and arguments, chiefly Scriptural, with one or two remarks of a more general character.

First, Presbyterianism is fitted to conserve and extend Scripture truth. Everything in the church of Christ connected with the formation of its creed, the admission of its members, the education, licence, and teaching of its ministers, and the bearing of its public acts, as affecting the truth of God, is thus matter of universal interest and debate, and the ordinary procedure of its courts affords innumerable opportunities of witnessing for truth and resisting defection, such as do not exist under

other forms of government. Hence, in the struggle with Arminianism at its rise in Holland, the party of innovation sought to hinder the meetings of ordinary Synods; and at other times it has been when the safeguards of Presbyterian discussion and discipline have been in abeyance, that error has come in and spread. This applies also to the diffusion of the truth; and the later experience of American and of British churches proves how much better all mission work is conducted within a Presbyterian church than by unions that displace its organization.

Secondly, Presbytery is fitted to secure Christian liberty. It needs, indeed, Christian materials to begin with. Self-government presupposes a governing self. Ruder materials may be better organized by single authority, just as some finer spirits may achieve more with less constraint and regulation. But for the general Christian mind—needing at once liberty and order—the prompting of impulse, and yet the shaping of law—the sense of individual responsibility, and yet the cohesion of a great organization—no system seems so suitable. It is rich enough to bring out different ministries, finance, rule, teaching—not in one ascending line like Episcopacy, but all abreast—so that it promotes liberty by cultivating a wide, public spirit, while it opens a way to every church member to every court, not only with a chartered right of defence, but with every suggestion for the common good; and yet it secures beyond Congregationalism the largest range of counsel, the fullest maturity of discussion, and the weightiest voice of judgment, by which order and stability can be guaranteed. In this, as has often been remarked, it resembles constitutional and representative government; and its success will probably be, as nations advance in this line, by liberty being ever more capable of order, and order more fruitful of a vigorous and rational liberty.

Thirdly and lastly, Presbytery is fitted to be the rallying point of other Church systems. Many years ago, at the celebration of the bi-centenary of the Westminster Assembly in this city in 1843, I heard Dr. Chalmers with great eloquence dilate on this idea, and ask, How could the Congregationalist expect the Episcopalian at one leap to descend to his level, or the Episcopalian expect by one pull to drag up the Congregationalist to his lofty eminence? Presbytery was the meeting point, "a midway station given for happy spirits to alight between the earth and heaven." The idea thus humorously presented by one whose name must be ever sacred in an assemblage like this, has been largely carried into accomplishment. We have seen Episcopacy in the colonies, in Ireland, and even in Britain assimilate itself more and more to Presbyterian usages. We have seen Congregationalism in its unions and conferences become more and more concentrated. We have seen Methodism prepared to crown its wonderful history and its many approaches to Presbyterian doctrine by a virtually Presbyterian government. We have seen Lutheranism becoming more Synodal, and the Continent rallying its returning spiritual life in this direction. Let us for the sake of the life—the life in Christ—to which alone as ministering, the unity of Presbyterian organization is of real worth and value, hail these as tokens; and let us pray that the great words spoken at first of Church order, may be thus fulfilled, as in every other region, by the growing presence of our ever-living Lord and Saviour—"Where two or three are gathered together in my name, there am I in the midst of them." Amen.

THE FIRST GENERAL PRESBYTERIAN COUNCIL.

[It met at Edinburgh 3rd July, 1877, and meets again at Philadelphia, United States of America, 21st September, 1880.]

UNION WITHOUT UNIFORMITY.

"Why are ye thus divided—tribe from tribe,
And camp from camp—an ensign for each host;
Each camp with its own standard; have ye lost
That union which is strength? shall not the gibe
Of heathen nations shame you into one?
How is it that thou dost not understand
That thus we journey at the Lord's command,
Till these our desert wanderings are done?
To each he gives a banner to display,
But in the midst there is *one Ark* for all;
We are *one army*, and our altar call
Jehovah Nissi—on this name we stay;
And under its own standard each tribe boasts.
Their king and captain is the Lord of Hosts!"—A. Y.

In the western end of the Cowgate, Edinburgh, there stands a quaint little church, built in 1503, having stained glass windows, the oldest specimen of that work in Scotland. The table, that still stands in front of its reading desk, is said to be that on which the headless body of Argyle rested until it was taken to the burying place of the Argyles at Kilman. In this church in the year 1560, as chill winter, ruled the land (it was the 20th December), there met the first of the General Presbyterian Assemblies, "*convened*," as its own minutes tell us, "*to consult upon these things which are to set forward God's glory and the well of his Kirk in this Realme*." There were present six ministers—John Knox, Christopher Guidman, John Rowe, David Lindsay, William Harlawe, and William Chistiesone, along with some thirty-six elders, commissioners, from various places.

Three hundred and seventeen years have come and gone, during which there have been made great discoveries in Science and Art, and great revolutions in Churches and States; but through all changes the business opened in the Magdalen Chapel, in the bleak December, has gone on; sometimes quietly and sweetly, at other times, with strife and blood, till now, at length, in the calm and beautiful summer—another General Assembly, the virtual out-come of that winter Assembly with the six ministers—meets in Edinburgh, in a building higher and wider beyond the Magdalen, as the 19th century is higher and wider than the 16th century, meets "*to consult upon those things which are to set forward God's glory and the well of his kirk*," not in "*the Realme*" of Scotland but in the world, from Manitoba to Tasmania, and from China to Canada. Instead of the six ministers and thirty-six elders of the year 1560, there appear in 1877 333 representatives, commissioned by 49 Presbyterian Assemblies in 25 different countries, having in all 19,040 ministers, and 21,443 congregations with 5,000,000 communicants. The six have become twenty thousand: "a little one has become a thousand; and a small one a strong nation."

We have given the names of the men of 1560, among whom we see John Knox; and we now give the names of the men of 1877, among whom are many John Knoxes, not indeed precisely in tongue, language, and dress, like him of the Magdalen Chapel, but like him in soul and spirit, with accidents adapted to the new century and countries.

It will be seen in examining the following lists, that although churches are represented in it older than the Church of Knox (such as the Reformed Churches of France, Switzerland, Bohemia, and the Waldensian Valleys), still, Presbyterian Churches of the Anglo-saxon type preponderate so strongly, that the General Council of 1877 may be fairly regarded as the out-come, offspring, and true apostolical successor of the first assembly of the "*Universal Kirk of Scotland*" a name, by the way, of prophetic significance. "There shall be a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon."

LIST OF DELEGATES AND ASSOCIATES

THE CONTINENT OF EUROPE.—SPAIN: Rev. D. Juan B. Cabrera, Madrid; Rev. Joseph Viliesid, Andalusia.—BELGIUM: *United Evangelical Church*—Rev. Thomas Alexander, Courtrai; Rev. E. Rochedieu, Brussels.—SWITZERLAND: VAUD: *National Church*—M. Lagier. *Free Church*—M. Theodore Rivier. NEUCHÂTEL: *Free Church*—Prof. Godet, D.D.; M. Charles Guillaume, Fleurier.—ITALY: *Waldensian Church*—M. J. D. Charbonnier, Torre Pelice; M. J. P. Pons, Pasteur Venise. *Free Italian Church*—Professor Henderson; Rev. T. Bernardo, Braecchetto.—AUSTRIA: BOHEMIA: *Reformed Church*—Senor Szalatnay, Pastor Dusek.—MORAVIA: *Reformed Church*—Pastor Cisar, Nove Mesto.—HUNGARY: *Reformed Church*—Professor Balogh, Debreezen.—FRANCE: *National Reformed Church*—M. Decoppet, Paris; M. E. Creissell, B.A., B.D., Glay; M. Louitz, Mens; Professor Monod, Montauban. *Free Church*—M. Fisch, D.D., Paris.—HOLLAND: *National Reformed Church*—Rev. C. S. Adam Van Scheltama, Amsterdam; Rev. A. N. Glazeur. *The Christian Reformed (Fræ) Church in the Netherlands*—Prof. Brummlekamp; Prof. S. Van Velzen.

UNITED KINGDOM.—ENGLAND: *Presbyterian Church of*—Rev. Dr. Edmond, London; Rev. Dr. Dykes, London; Rev. Dr. Fraser, London; H. M. Matheson, Esq., London; Samuel Still, Esq., Liverpool; James C. Stevenson, Esq., M.P.—WALES: *Presbyterian Church of*—Rev. Lewis Edwards, D.D., Bala; Rev. J. H. Owens, Ph.D., Talgarth; Rev. Owen Thomas, D.D., Liverpool; Rev. William Williams, Swansea; Rev. Josiah Thomas, M.A., Liverpool; Richard Davis, Esq., M.P., Bangor; David Davies, Esq., M.P., Llanidloes; Thomas Phillips, Esq., J.P., Swansea; John Phillips, Esq., Haverfordwest; John Roberts, Esq., J.P., Abergale; Robert J. Davis, Esq., J.P., Llangelsho; Rev. T. Rees.—SCOTLAND: *Established Church of Scotland*—Rev. Dr. Phin, Rev. Principal Tulloch, Rev. Professor Milligan, Rev. Professor Charteris, Rev. Professor Lee, Rev. Professor Mitchell, Rev. Professor Flint, Rev. Dr. Herdman, Rev. Dr. Robertson, Rev. Dr. Gray, Rev. Dr. Marshall Lang, Rev. Dr. Jas. Macgregor, Rev. Dr. Stevenson, Rev. B. H. Muir, of Dalmeny; Rev. W. G. Sprott, B.A.; Rev. J. M'Murtrie, Rev. Dr. Norman MacLeod, Lord Polwarth, Lord Balfour of Burleigh, J. A. Campbell, Esq., of Stracathro; Edmund Baxter, Esq., W.S.; T. S. Murray, Esq., W.S.; Alex. Pringle, Esq., of Yair;

W. J. Menzies, Esq., W. S.; Alex. T. Niven, Esq., C.A.; J. T. MacLagan, Esq. *Free Church*—Rev. Dr. Goold, Rev. Dr. M'Lauchlan, Rev. Dr. Moody Stuart, Rev. Dr. Begg, Rev. Sir H. W. Moncreiff, Bart., D.D.; Rev. Alex. Whyte, Rev. Dr. Wilson, Rev. Professor Blaikie, Rev. Dr. Thomas Smith, Rev. Dr. Adam, Rev. Principal Candlish, Rev. Principal Brown, Rev. Dr. Easton, Rev. Dr. Murray Mitchell, Earl of Kintore, Wm. Ferguson, Esq., of Kinnmundy; David MacLagan, Esq., C.A.; John Cowan, Esq., of Beeslack; Professor Simpson, M.D.; Provost Swan, Kirkcaldy; Dr. W. G. Blackie, Glasgow; Neil C. Campbell, Esq., Sheriff of Ayr. *United Presbyterian Church*—Rev. Principal Harper, D.D., Rev. Principal France, Rev. Dr. Andrew Thompson, Rev. Professor Cairns, Rev. Dr. Peddie, Rev. Professor Ker, Rev. Dr. George Jeffery; Professor Calderwood, Dr. James Mitchell, Glasgow; David Paton, Esq., Alloa; W. White-Millar, Esq., Edinburgh; David Corsar, Arbroath. *Reformed Presbyterian Church*—Rev. John M'Donald, B.D. *Original Secession*—Rev. John Ritchie, Rev. Thos. Hobart, M.A.—IRELAND: *Irish Presbyterian Church*—Rev. Dr. Knox, Rev. Dr. Watts, Rev. Dr. Porter, Sir Thomas M'Clure, Bart.; J. P. Corry, Esq., M.P.; James S. Crawford, Esq., M.P.; William Young, Esq., J.P.; John Hanson, Esq.; Thomas Sinclair, Esq., J.P.; Rev. George Bellis, Rev. Dr. Wilson, Rev. John Maonaughton, Rev. Francis Pettigrew, Rev. J. H. Orr. *Reformed Presbyterian Synod*—Rev. Josias A. Chancellor, Rev. Robert Nairn.

UNITED STATES OF AMERICA: *Northern Church*—Rev. Drs. Adams, New York; S. Irenæus Prime, New York; Elias R. Beadle, Philadelphia, Pa.; Henry J. Van Dyke, Brooklyn; Wm. Blackwood, Philadelphia, Pa.; C. C. Beatty, Steubenville, O.; Cyrus Dickson, New York; James M'Cosh, Princeton, N.J.; Philip Schaff, New York; David C. Marquis, Baltimore, Mo.; Howard Crosby, New York; W. C. Roberts, Elizabeth, New Jersey; William M. Paxton, New York; John Hall, New York; Samuel J. Nicholls, St. Louis, Mo.; Wm. E. Moore, Columbus, O.; William M. Thompson, Beyrout; Samuel M. Campbell, Rochester, N.Y.; James Eells, Oakland, Cal.; A. A. Hodge, Princeton; Francis L. Patton, Chicago, Ill.; Joseph G. Motford, Cin., O.; G. D. Mathews, New York; William T. Beatty, Pittsburg; Levi Parsons, Mount Morris, New York; John P. Knox, Long Island; Hon. John T. Nixon, Trenton, Pa.; Hon. Emerson E. White, Lafayette, Ind.; Hon. Chauncey N. Olds, Columbus, O.; Hon. H. W. Williams, Wellsboro, Pa.; Hon. Jacob Farrand, Detroit, Mich.; Hon. Amzi Dodd, Bloomfield, New Jersey; Hon. Thomas T. Alexander, Louisville; Professor Eaton; George Junkin, Esq., Philadelphia, Pa.; Cornelius R. Agnew, Esq., M.D., New York; Aaron B. Belknap, Esq., New York; B. B. Comegys, Esq., Philadelphia, Pa.; Samuel Q. Brown, Esq., Pleasantville, Pa. *Associates*—Rev. Lewellyn J. Evans, D.D.; Rev. John Gillespie; Rev. William J. Holland; Rev. Henry E. Niles, D.D.; Rev. Mead O. Williams, Rev. Daniel H. Evans, Rev. George Norcross, Rev. William T. Eva, Esq.; James B. Ramsay, Rev. James Allison, D.D.; Rev. John M. Millard, Rev. Matthew Newkirk, Rev. John C. Lowrie, D.D.; Rev. Samuel H. Hall, D.D.; Rev. John M. Stevenson, D.D.; Rev. W. Wallace, Atterbury; Rev. Stephen W. Dana, Rev. Eldridge Mix, Rev. Charles S. Robinson, D.D.; Rev. David R. Breed, Rev. P. A. Studdiford, D.D., New Jersey; Rev. Alfred Yeomans, D.D., New Jersey; Rev. D. A. Cunningham, D.D., West Virginia; Rev. Ralston Smith, D.D.,

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New York; Rev. T. G. Darling, Schenectady; Rev. S. M. Studdiford, Trenton; Rev. John Robertson, Ohio, Mr. Henry M. Knox, Mr. Wm. Rankine. *Southern Church*—Rev. Dr. W. S. Plumber, Columbia, S.C.; Rev. Dr. C. A. Stillman, Rev. S. A. King, Waco, Texas; Rev. Donald Fraser, Georgia; Rev. Dr. Stuart Robinson, Louisville, Ky.; Rev. J. W. Lupton, Rev. R. Irvine, Augusta, Ga.; Rev. J. H. Thornwell, Rev. R. G. Brank, D.D., St. Louis, Mo.; Rev. Dr. Moses D. Hodge, Richmond, Va.; Rev. Dr. Wm. Brown, Richmond, Va.; Rev. J. H. Bryson, Columbia, S.C.; Rev. John W. Neil, San Antonio, Texas; Dr. T. R. Welsh, Arkansas; Rev. Dr. Petrie, Montgomery, Alabama; Rev. Albert Shotwell; Henry Merrell, Esq.; John F. Philips, Esq.; Alex. Hay, Esq. *Associates*—Rev. Rutherford Douglas; Rev. F. L. Ewing. *Dutch Reformed Church*—Rev. Dr. W. Ormiston, New York; Rev. Dr. David Inglis, Brooklyn, N.Y.; Rev. Dr. Philip Peltz, New Paltz, N.Y.; Rev. Chas. E. Hart, Newark, N.J.; Jared W. Scudder; William Dogardus, elder, New York; Samuel Scudder, Esq.; Hon. Fred. T. Frelinghuysen; Peter Donald, Esq.; Henry Van Arsdale, Esq. *United Presbyterian, U. S. America*.—*Ministers*—Rev. Dr. Julian Lansing, Egypt; Rev. Prof. David R. Kerr, D.D., Pittsburg, Pa.; Rev. John B. Dales, Philadelphia, Pa.; Rev. Prof. J. T. Cooper, D.D., Pittsburg, Pa.; Rev. J. C. Boyd, Mount Lebanon, Pa.; Rev. John A. Wilson, St. Louis, Mo.; Rev. D. E. Shaw, Keokuk, Iowa; Rev. Dr. J. T. McClure, Wheeling, W. Va. *Elders*—John Thompson, Henry Harrison, Thomas Stinson, James Dawson. *Reformed Presbyterian Church*—Rev. Dr. Sloane. *Associate Reformed Synod of the South*—Rev. Dr. James Boyce, Due West, S.C. *General Synod Reformed Church*—Rev. J. F. Morton, Cedarville, O.; Peter Gibson, Esq., Cincinnati, O. *Welsh Calvinistic Methodist or Presbyterian Church U. S. America*—Rev. Edward G. Hughes; Rev. Thomas Roberts; Rev. Edward C. Evans.

BRITISH COLONIES.—NEW ZEALAND: Rev. P. Barclay.—ORANGE FREE STATE: Rev. C. Fraser.—QUEENSLAND: Rev. R. G. Balfour; Rev. Peter Hope.—CEYLON: Rev. H. L. Mitchell, New Hebrides; Rev. Mr. Inglis.—NEW SOUTH WALES: Rev. A. N. Mackray, Torquay; Hon. John Fraser, M.L.C.—SOUTHLAND: Edward B. Cargill, Esq. *Synod of Eastern Australia*—Wm. Kidston, Esq.—AUSTRALIA: *Presbyterian Church of Victoria*—Rev. A. I. Campbell, Geelong; Rev. W. Henderson, Ballarat; Charles Wilson, Esq.—CANADA: *Presbyterian Church of*—Rev. Dr. M. Willis, London; Rev. Principal Caven, Toronto; Rev. T. Sedgewick, Nova Scotia; Rev. J. S. Black, Montreal; Rev. Principal Snodgrass, D.D., Kingston; Rev. Principal M'Vicar, LL.D., Montreal; Rev. Dr. Topp, Toronto; Rev. John Burton, Belleville, Ont.; Rev. Robert Campbell, Montreal; Rev. Professor M'Laren, Toronto; Rev. G. Smellie, Fergus, Ont.; Rev. Kenneth M'Lennan, Charlottetown; Rev. Dr. J. Gardener Robb, Toronto; Rev. Donald M'Rae, New Brunswick; Rev. J. B. Scott; Rev. R. Hamilton; H. B. Webster, Esq., Nova Scotia; J. Croil, Esq., Montreal; George Hay, Esq. *Associates*—Donald M'Kay, Esq.; John Kerr, Esq.; John Munro Wallace, Esq.

ASSOCIATES.—NORWAY: Pastor Wettergreen.—SWITZERLAND: BERNE: M. Bernard.—BELGIUM: *Christian Missionary Church*—Rev. Leonard Anet.—GREECE: *American Missionary Church*—Dr. M. D. Kalopo-

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thakes.—AUSTRIA: BOHEMA: *Reformed Church*—Rev. A. Moody, Pra-
gue.—HUNGARY: *Reformed Church*—M. Julius de Sziliassy.—FRANCE:
National Reformed Church—M. Vernier, St. Croix; Theodore Monod,
Paris. *Free Church*.—Ed. de Pressense, D.D., Paris; M. John Bost,
Laforce; M. A. Duchemin, Lyon; M. Pozzy, Pan.—GERMANY: RHEINISCH
PRUSSIA: Dr. Fabri, Elberfeld; Pastor Erdmann, Elberfeld; Pastor
Rinck, Elberfeld; Pastor Heusser, Elberfeld.—HAMBURG: Rev. James
Edward.—BERLIN: Dr. Wangemann.—HOLLAND: *National Reformed
Church*—Rev. Dr. Hoedemaker, Amsterdam; Rev. W. F. Bluggell; Rev.
Cohen Stuart, D.D.; Rev. Adrian Van Andel; Honble. Elout Van Soeter-
woude, Hague; Rev. — Brant, Stellendam.—ASSOCIATES AT LARGE:
Rev. Dr. Macgill; Rev. Dr. Wylie; Rev. Dr. Struthers; Rev. D. Scott;
Rev. J. Moir Porteous; Rev. W. Gillies; Rev. Kenneth McDonald; Rev.
W. Taylor.

PROCEEDINGS.

This Presbyterian Council is not a legislative body, nor does it claim any power of review and control over its Constituent Assemblies. Its main objects are;—(1) to afford an opportunity for the Presbyterian Churches of the world to become acquainted with each other: (2) to gather and diffuse information in regard to the Kingdom of Christ: (3) to draw the attention of the world to the Scriptural character of the Presbyterian polity and doctrine: (4) to arrange for harmonious work in the mission field: (5) to inaugurate combined action as far as practical through the pulpit, press and professorial chair for the religious instruction of the young, sanctification of the Sabbath, the overthrowing of Romanism, the suppression of intemperance, and the spread of Presbyterian literature.

It is generally and cordially admitted that the first meeting of the council has, so far, accomplished the end proposed. The Presbyterian Churches of the old world and the new, of Europe, Asia, Africa, America, and the Islands, of the South have met, and looked into each other's faces; a great mass of information has been collected about the history and statistics of Presbyterianism; able papers were read and discussed on various points of living interest.

There have been enacted, however, few practical measures of any kind, for this adequate reason that sufficient information has not yet been collected. For an immense body like this to move would be dangerous and futile unless it moves cautiously, and with a full knowledge of whether it is going, and how it is to get there. With this feeling of far-seeing prudence, and patient waiting the Council did little in the way of combined action, save the passing of resolutions and the appointment of committees with the view of ripening matters for the meeting in Philadelphia in 1880. These resolutions and committees were as follows, beginning with the most important on,

CONFESSIONS AND FORMULAS.

That this Council appoint a committee with instructions to prepare a report to be laid before the next General Council showing in point of fact—

First, What are the existing creeds or confessions composing this

Alliance? and, What have been their previous creeds and confessions, with any modifications of these, and the dates and occasions of the same, from the Reformation to the present day?

Second, What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription, used in these Churches in connection with their creeds and confession?

Third, How far has individual adherence to these creeds by subscription or otherwise been required from the ministers, elders, or other office-bearers respectively, and also from the private members of the same?

And the Council authorize the committee to correspond with members of the several Churches throughout the world who may be able to give information, and they enjoin the committee, in submitting their report, not to accompany it either with any comparative estimate of these creeds and confessions, or with any critical remarks upon their respective value, expediency, or efficiency.

COMMITTEE.

Rev. Philip Schaff, D.D., LL.D., New York, *Convener*; Rev. Professor Mitchell, D.D., St. Andrews; Rev. Professor Candlish, D.D., Glasgow; Rev. Professor Calderwood, D.D., Edinburgh; Rev. Professor Lorimer, D.D., London; Rev. Robert Knox, D.D., Belfast; Rev. Professor Monod, Mountauban; M. De Pressense, D.D., Paris; Rev. Professor Godet, D.D., Neuchâtel; Rev. Professor Balogh, Debreszen; Rev. M. Charbonnier, Torre Pelice, Italy; Pastor Cisar, Nove Mesto, Moravia; Rev. A. Hodge, D.D., Princeton, N.J.; Rev. G. D. Matthews, New York; Rev. William Brown, D.D., Richmond; Rev. Philip Peltz, D.D., N.Z.; Rev. Professor Cooper, D.D., Alleghany, Pa.; Rev. Stuart Robinson, D.D., Louisville, Ky.; Rev. Principal Snodgrass, Kingston, Ontario, Canada; Rev. Alex. Topp, D.D., Toronto, Ontario, Canada; Rev. Alex. Jas. Campbell, Geelong, Australia; Geo. Junkin, Esq., Philadelphia; James Mitchell, Esq., LL.D., Glasgow; A. Taylor Innes, Esq., Edinburgh; David Laing, Esq., LL.D., Edinburgh.

It was resolved to ask the Council to add to these the names of Dr. Hoedemaker, Amsterdam; Pastor Bernard, Switzerland; Pastor Kraft, Switzerland; Rev. Andrew Murray, Cape Town.

TRAINING OF THE YOUNG.

"The Council records its sense of the vast importance of the Christian training of the young as a branch of Church work, as well as a duty of Christian parents; would specially record its sense of the value of treatises on this subject of a high Christian tone, and would express the hope that the different Churches represented would take the subject into their earnest consideration, so as to ripen opinion on the subject before next meeting of Council.

HISTORY OF THE PRESBYTERIAN CHURCHES.

"The Council appreciating the importance of obtaining full information respecting the existing desiderata of the history of the Presbyterian Churches, and of the materials available for supplying them, agree to

appoint a small committee, with Dr. Lorimer, of London, as convener, to correspond on this subject with all the branches of the Presbyterian Churches represented in the Alliance, and to prepare a report of the information which is obtained to the next meeting of the Council in 1890."

PRESBYTERIAN LITERATURE.

"The Council expresses its earnest hope that the office-bearers and members of all the Churches here represented will give liberal support and encouragement to such publication as may be suggested by the committee now appointed."

FOREIGN MISSIONS.

"That the Council, having regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating the existing agencies, or preparing the way for co-operation in the future."

FATHERS OF THE REFORMATION.

"That the Council herewith express the hope that the office-bearers and members of the several Churches here represented, by purchasing and reading their works, will support and encourage the labours of such scholars as should devote themselves to the work of bringing out the acts and writings of the fathers of the Reformation."

LETTERS OF GREETING.

Dr. Dorner, of Berlin, expresses his hope "that a new era of power and fruitfulness in all works affecting the interests of the kingdom of God, will date from your Assembly, and, by means of it, may the interchange of gifts which the Lord of the Church has lent or may lend to different portions of it become ever richer and more fruitful in knowledge and holy living."

Professor Lechler, of Leipzig, who has for twenty-five years been investigating Presbyterian institutions and fostering Presbyterian congregations, regards this endeavour to bring together the Presbyterian Churches as unexampled during the whole course of the history of Christ's Church.

Professor Christlieb wrote:—"How much I should like to be with you at the Conference, but this is undoubtedly the busiest season of the year in a German University." Dr. Christlieb accompanies his letter with an important paper, expressing among other things, his desire that means be taken to make the various Presbyterian Churches better acquainted with the work and methods of one another.

From Professor Riggensbach, and several other leading ministers and

laymen of Basle, in Switzerland, referring to the great trials of the faithful in Switzerland at the present day; and hoping that the members of this Council may think in their prayers of those of their Reformed brethren and Churches who are distressed just now, and who look up to the Lord—to whom they also pray—that He may be present, and bless the Alliance.

From Professor Ebrard, of Erlangen, lamenting the fate of the old Reformed Churches of Germany drawn into union with the Lutheran, appealing pathetically on behalf of a very small remnant of the Reformed, with which he himself is connected, and hoping that our Council may overflow with blessings to others.

From Dr. Herzog, editor of the well-known "Cyclopædia," expressing sympathy and earnest desire that the Council may tend to the better establishment of the authority of Scripture, and the greater influence of the Christian faith.

From M. Coulin, Genthod, Geneva, who fully intended to be here, but was prevented by illness, and regrets "that he has had no opportunity of speaking among us of the sorrows of his Church and country."

Superintendent Dr. Newenhaus of the Dome Church of Halle, sends on behalf of the scattered German Reformed Churches of the Prussian province of Saxony cordial greetings to the Presbyterian Council, with a fervent prayer for its success in binding more closely together the branches of the Presbyterian family and in spreading the pure gospel to the ends of the earth. He regrets that home duties prevent him from personal attendance."

RESULTS OF THE MEETING.

One of the most marked uses of the Council has been to show that the Reformed Churches as a whole are perfectly satisfied with the theology of the Reformation. The Council is evidently not in sympathy with the Broad School theology that, in the person of a handful of young men, has been making recently so much noise in Scotland. If any of that miasma (the sure forerunner of Unitarianism) found its way into the Council-chamber, the free, fresh, healthy breeze coming up from the Atlantic ocean with the American delegates drove out the noxious vapour and filled the room with an atmosphere redolent of the bright brave times of old when "thus saith the Lord" put an end to all debate, and settled all controversy.

"The papers read," says a critic, "especially those by our American visitors, and the statements made, were of a character calculated to impart a most gratifying sense of satisfaction to friends of the old doctrines so valued in Scotland in its best times, as well as to give a salutary impulse in the direction of a return, in all our pulpits, to the full and forcible enunciation of those doctrines. The new generation of ministers—those who have been raised to the ministry during the last thirty years—some complain, do not give to what are known as the "doctrines of grace," the position and the prominence which they ought to have. The nickname "Calvinism" frightens some of our younger ministers, as is supposed. They would be held to be in advance of such old-fashioned preaching, it is thought. The progress which newspapers laud is too much an object of ambition with them. They may not be considered scholarly unless

they give evidence of erudition in their sermons by the use of erudite language; the old manner of setting forth truth deprives them of the opportunity of doing this, of showing their scholarly attainments, and their advance from the common-places of the olden time. To such as thus complain, (and indeed we confess that to ourselves,) such fearless and most unqualified assertion, by the able men from America, of the pure Confession, gospel, Calvinistic theology was very refreshing. The great truths of the purposes of God, His decrees, the covenants—the covenant by which man fell, the covenant by which he is recovered, the Holy Spirit's agency—these and their cognate truths, connected with the doctrine of man's moral liberty, and, therefore, his moral responsibility, were set before the assembled hundreds in the Free Church Assembly Hall, with a fulness, an accuracy, and a richness of illustration, no doubt, productive of profound thankfulness on the part of many, and of much secret prayer that the Spirit of God should employ a testimony so faithful and of such vital importance for extensive usefulness among the ministers of all the Churches of this land."

PRESBYTERIANISM AND LITERATURE.

BY THE REV. ROBERT MURRAY, HALIFAX, N.S.

Presbyterianism, we do not hesitate to affirm, is the most catholic of the modern forms of Christianity. In its beautiful simplicity it can make itself a home in all lands and among all races; but it is best adapted to the races that stand "foremost in the files of time," and to the countries where the people are free, progressive and enlightened. We do not say this in the way of boasting, or self-glorification; it is a *fact* which candid and competent inquirers, not Presbyterian, have discovered for themselves and have frankly admitted; and it is a fact which no mock-modesty should induce us to keep in the background when there is an appropriate occasion for stating it to the world. Presbyterianism is not the private property of any people, it is ours that we may share its advantages with others as widely as Providence permits. At the Reformation it sloughed off and flung aside the corrupt accretions of centuries. True to the genius of the most mighty but most humble Founder of our Faith, Presbyterianism recoiled from the tawdry fineries and empty pomps in which human greatness seeks to deck itself. What has the Gospel of Christ to do with purple and fine linen, with gorgeous apparel, with lordly ambition, with hierarchical distinctions and gradations? A sublime simplicity is the characteristic of Christianity, and in this respect Presbyterianism has held true to its great original—the Apostolic Church.

While Presbyterians never attempt to conceal their distinctive principles, they rarely exhibit much zeal in the propagation of those principles. How seldom one hears a sermon or reads a tract or book on the Presbyterian form of church government! This reserve springs from a correct and healthy Christian instinct. It springs from the conviction that if the leading principles of Christianity are taught successfully, and loyally

accepted, all that is worth contending for will assuredly follow. The fundamental truth upon which we insist is obedience to the revealed Will of God,—obedience absolute and unreserved, and liberty of conscience as regards the mere commands of men. God alone is Lord of the conscience, and all rightful authority comes from God. Other denominations feel under the necessity of constantly impressing on their hearers, through the pulpit and the press, the peculiarities of their respective systems. Presbyterians, on the other hand, are generally neglectful of their Presbyterianism. Take up a Presbyterian Newspaper, Magazine, or Quarterly Review, and you will rarely find in them any considerable proportion of matter advocating or even defending denominational peculiarities. The bulk of the contents will always be, in the best sense of the word, catholic. Our hymn books are as catholic as the Bible itself. Who ver heard of a Presbyterian hymn other than the Twenty-third Psalm! Our translation of the Scriptures is that which has been accepted by the vast majority of English speaking Christians. Our ministers preach the cardinal doctrines of the faith, and rarely turn aside into the arena of controversy unless it be to vindicate truth from the assaults of enemies. Christ sent forth his disciples not to make sectarians but Christians, and the evangelizing energy of our Church is directed to the conversion of sinners and not to the up-building of a denomination.

God forbid that it should be otherwise! It were utterly unworthy of our church to live on crotchets or to be founded and built on anything narrower than the whole truth of God. If Presbyterianism can live and thrive in the face of day, in an atmosphere of civil liberty and intellectual enlightenment, in midst of scientific progress and intense spiritual activity, we feel that it ought to live; but if under such healthy regimen it should dwindle and perish, we could shed no tear over its doom. Nothing weaker or narrower than God's truth is worthy of man created in the image of God and redeemed by the death of Christ.

It was a general remark both in Great Britain and the United States that Presbyterian influence predominated in and controlled the grand Conference of the Evangelical Alliance held in New York in October 1878. Presbyterians must cheerfully plead guilty to the implied charge. Yet there was at no time the slightest obtrusion of anything more distinctively Presbyterian than primitive Christianity. Episcopalians, Baptists, Methodists, Congregationalists, Lutherans, all shades and types of Evangelical believers found room enough upon that "Presbyterian" platform. It is equally noteworthy that in Societies in which Christians of all denominations co-operate, Presbyterians usually bear the burden of work and responsibility. This is true with respect to City Missions, Young Men's Christian Associations, Bible Societies, Tract and Book Societies; it is true in regard to any effort organized for the lessening of human suffering or the dispelling of human ignorance.

Prince Bismarck has said that Presbyterianism is essential to Evangelical Protestantism. This testimony is true. Any loss of vitality and power on the part of the Presbyterian Church would be a loss to Protestantism, to evangelical religion and Christian civilization throughout the world; and on the other hand anything that will serve to advance true religion will insure the advance of Presbyterianism.

Presbyterian literature shares to the fullest extent in the catholic

spirit and tendency which we have noted in the system. Take up the catalogue of any Presbyterian publishing house and the paucity of books or tracts strictly sectarian will be simply astonishing. Few indeed are the works which are not equally adapted for use in the hands of readers of any denomination. Presbyterian Missionaries, Presbyterian divines, Presbyterian lawyers and warriors, Presbyterian astronomers and geologists write and speak, but they write and speak not for a sect but for the world at large. Presbyterian biographies are to be found in all libraries, and their subjects are never thought of as belonging exclusively to this church or to that church, but to the Church universal. Rutherford, Chalmers and McCheyne, John Mackintosh and Norman Macleod, James Hamilton, Thomas Guthrie and William Arnot, Hugh Miller and David Brewster—who thinks of the church connection of these men? They lived and laboured for God and for mankind, and no mere sect would contain them. But within the limits of the Presbyterian church they found room and verge enough. Their books and their lives alike are cosmopolitan. Circulate Presbyterian literature? Of course; every bookseller in the British Empire and in the United States does so. You will find those books where you would least expect them, in the very headquarters of the strongest sectarianism. They meet you "in lordly halls and hovels of the poor."

Strictly denominational works, written on special points of the Presbyterian system, or on that system as a whole, are comparatively few. They are necessary however, in the face of the aggressive sectarianism which prevails throughout the land. It is well that our young people, loyal children of the Church, should be able to give a reason for their preferences and their beliefs. Our system is often misrepresented and caricatured, assailed on the right hand and on the left; it would be equally unworthy and unwise to leave it without defence. In this view a "Hand Book of Presbyterianism" would prove very useful within the bounds of the Presbyterian Church in Canada. Books vindicating and defending our system, on grounds of Scripture and of reason, are to be found among the publications of the Philadelphia Presbyterian Board of Publication. Is it not high time for a similar Board to be established by our Canadian Church? In the meantime the Philadelphia Publications should be commended to our people. There are also works expounding and defending Presbyterianism, published in the Father-land, well adapted to our wants; but it would be better perhaps if a readable, simple, and intelligible book could be produced among ourselves defending our doctrines and expounding our ecclesiastical polity with a view to the circumstances and requirements of the rising generation.

If in this Dominion we are without a strictly Presbyterian literature of our own, we are not without considerable contributions to native literature by Presbyterians. Not to speak of publications intended to serve the necessities of the passing hour, we could name substantial volumes from Presbyterian pens. We have newspapers and periodicals bearing the Presbyterian name and usefully serving the church. We do not wish to see the Presbyterian Church becoming less catholic than at present in any aspect of her work; but her sons and daughters might advantageously guard against fostering sectarianism in other connections; they might cherish still more tenderly the goodly vine whose branches overshadow them, and whose fruit is sweet to their taste.

A PARCEL OF BLUE-BOOKS.

BY THE EDITOR.

There they lie on the Editor's table,—the Minutes, Reports, and Statistics of a dozen Presbyterian churches.

THEIR OUTWARD APPEARANCE.

In color they are not all literally blue (excepting the books of the Scottish churches), but are of various hues. In size they differ very widely, from the bulky quarto in which the Established Church of Scotland gives forth its reports, to the modest pamphlet of forty-seven pages containing the "*Minutes of the Associate Reformed Synod of the South.*" In method there is considerable difference: the Free Church of Scotland, in a volume of about 1000 pages reports very fully the addresses of the Moderator, and the speeches of the leading speakers; whereas the most of the other churches give the barest outline of the business in terse language. The Free Church does not distinguish communicants from adherents in its statistical tables, and gives the total income of each congregation for two years, in separate columns, showing *increase or decrease*; and, after the fashion of Parliament, it gives in the Roll of Assembly, after each name, the divisions at which the member was present, and the side on which he voted, whereas the most of the other churches take no account whatever of adherents, neither do they show how members of the supreme courts voted on important measures. As to *material*, the paper and printing are, without exception, good, though there are degrees of excellence; the foremost place undoubtedly in fineness and finish of paper, and beauty of typography, belonging to the Presbyterian Church (North), U.S.A., and no mean place to the Presbyterian Church in Canada. There is a price put on some of these Blue-books, the highest being One Dollar, and the lowest being Fifty Cents, but we opine that for this style of literature there is not at present a great demand in the market,* and each church therefore presents a free copy to each minister, while our Canadian church presents a copy of its handsome volume of 800 closely printed pages to each of its 8076 elders. Thus far, then, with regard to matters inferior, accidental, and external.

THE INNER CHARACTER.

It is impossible to glance, even rapidly, over the vast array of figures contained in these Blue-books without being impressed with the thorough *business-like* way these Presbyterian Churches, without one exception, manage their ecclesiastical affairs. The amount of money handled by the British, Canadian, and American churches each year (not including capital invested), is not far short of twenty million dollars. Every dollar of this is credited in detail to its proper source, and debit to its

* We find that the Presbyterian Church (North), U.S.A., made last year \$240 by the sale of its Minutes, which cost \$4,152. The Minutes of our Canadian Church cost \$2,238, but we are not aware that copies are ever sold.

authorized expenditure, in these Minutes. There are about 14,000 ministers, from each of whom a report is expected each year, to be presented to his Presbytery, which tabulates these for the General Assembly. These Presbyterian reports are, *Statistical*—giving number of families, communicants, additions, contributions, and also, *Moral*—stating facts in regard to particular churches, their state, trials, encouragements, and prospects, how many of them and which have enjoyed revivals of religion through the year; in which of them the Catechisms are taught, Sabbath-schools and Bible-classes organized, with the number of scholars and teachers. Also, the various arrangements of the Presbytery for church extension; stating the number of their ministers, and the particular manner in which they are employed; the number of their churches, and how they are supplied; the number of new churches organized, and new houses of worship erected; what itinerant arrangements have been adopted for preaching the Gospel; what and how much agency has been employed; together with all such other facts and suggestions as will show, from year to year, what has been accomplished, and what may need to be undertaken, to bring all the churches to a proper degree of effort to promote the kingdom of Christ."—*Presbyterian Church (North), U. S. A.*

If the Calvinistic creed of the Presbyterian churches tends, as its opponents say, to discourage human effort in Christian work, through the doctrine of God's sovereignty, there is no appearance of any such tendency in this department of the church's work, which as we see gives an honourable place to human effort and responsibility. If one foot is on the sea of the infinitudes, the other foot of Calvinism is planted firmly on the solid earth of facts and figures. So careful, indeed, are the Presbyterian churches in this particular, that they insist on an annual census of their affairs,—with the exception of the Reformed Church (German), which is triennial,—whereas the nations of Europe and America content themselves with a *decennial* census in civil affairs. And this great body of information in regard to the progression and retrogression of the church in persons, officers, income, real estate, expenditure, is collected year by year with little more expense than the paper and type by which it is given to the world, pastors and clerks of church courts doing the work as part of their ordinary business.

The number of columns (thirty-four) appropriated to statistical information is less by ten this year in the Presbyterian Church in Canada than last year (forty-four); but even at this reduced number the Canadian church exceeds by nine columns the Presbyterian Church in Ireland (twenty-five), the U. P. church, U. S. A. (twenty-five), which are the highest next to the Canadian church. In all the Minutes under our notice all the information in regard to each congregation is given at one view, either along a page from end to end, or across two pages from side to side, except the Canadian Minutes, which devote two separate pages in different parts of the book to statistics, thus necessitating twice printing the names of congregations and ministers. It would be more convenient, not to mention expense, to have all the information about a congregation imparted at one view on a single opening of the book.

As regards statistical details we may call attention to a few of many interesting points: (1) The Reformed Church (German) U. S. A., is the only church coming under our notice which recognizes non-communicants

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as members of the church, and devotes two columns to statistics of this important and large section which are wrongfully and disastrously ignored in the other Presbyterian churches. Every church should have a record of its baptized but non-communicating members, who are commonly but not correctly called adherents. (2) The Reformed German, the Reformed Dutch, and the Reformed Presbyterian (Covenanter), give the number that have been suspended or excommunicated during the year. It is surely to the credit of the Covenanters of the United States, whose discipline is very strict, that out of 10,000 communicants only thirty seven were suspended during the past year. The proportion is higher in the other churches above named. (3) The baptism of adults, to the neglect of infant baptism, is becoming a marked feature of the Presbyterian Churches of the United States. Here is an instance *ad aperturum libri*, from Classis of Poughkeepsie, Reformed Dutch Church, numbering 1,161 families.—Infants baptized during year 1875-6, thirty-six; Adults baptized fifty-seven. Classis of Saratoga having 1,009 families.—Infants, fifty-seven; Adults, fifty-five. Presbyterian Church (North), U. S. A., whole number baptized during year 1876-7,—Adults, 15,263; infants, 18,092: whereas the Presbyterian Church in Canada during 1875-6 (there is no distinction between infants and adults in the year 1876-7) baptized 8,989 children, and 561 adults.

LIVING INTEREST.

But let it not be supposed that all the interest of these BLUE-BOOKS lies in figures, and the important revelations they make as to the virtues and faults of the churches setting them forth. Scattered throughout the minutes, motions, amendments, and reports, we meet with facts stranger than fiction,—we meet with heroic courage, with farseeing wisdom,—we see fitting across the dry pages living men and women,—we rejoice in splendid victories, we mourn over fields abandoned to the enemy,—we are now in the vast prairies, among the Indians of the West, then we walk with Hindoos in the bazaars of India. One writes of persecutions in Mexico, reminding us of Apostolic times; another, with anxious heart, pens his letter with fear of a Mahometan rising lying like a night-mare on the mission. We see the ship leaving for a distant land with a youthful band of missionaries, and we see also the widow returning, like Naomi, empty to her native land, husband and children dead on the battle-field. We walk in academic halls and read reports of learned professors, and we listen also to the clangor and clatter of many printing presses as they pour forth, in various tongues, from their iron throats, Bibles, Catechisms, Confessions, Quarterlies, Monthlies, Weeklies (no Dailies yet), for the old, and pictures, tales, etc., in Weeklies and Monthlies for the young.* Here are specimens at random of the light and shade that fit across these official records:—

THE PESTILENCE.

The Reformed Church (Dutch) has, since 1854, a mission at Arcot, India. Dr. Scudder writes from the Seminary for boys: "We have been terribly

* The Publication Board of the Presbyterian Church (North), U. S. A., issue six different periodicals, and foot up for 1876-7 an aggregate of 8,340,780 separate publications, being books and tracts.

afflicted, and bowed down, by the entrance of the cholera among our lads at the close of the year. Suddenly, at night, it came upon them, and though the school was dispersed a few hours after its appearance, the work was already done. Three of those who went to their homes, in apparent health, were soon prostrated and carried off, and two, after lingering a few days here, passed away. The death of one of them was especially trying, it having occurred after a week of noble self-sacrifice, on his part, in looking after his sick companions, day and night, with even more than a brother's love. He left us to visit some friends ten miles distant. We felt fearful to let him go, but after his labours of love were unable to resist his entreaties. In a few hours we were shocked to hear that he too was gone. Never have our hearts so overflowed with sorrow, as over the death of these dear boys. They were promising lads, uniformly well conducted, and had endeared themselves to us in many ways."

A BIT OF ROMANCE.

The report of the Board of Foreign Missions of the U. P. Church, U. S. A., for 1877, contains the following item:—"In this connection the Board cannot forbear making special mention again of His Highness, Dhuleep Singh, who presented the mission in Egypt, last year, his usual noble offering of one thousand pounds for its work. Such acts go far to make us admire the wonderful grace and providence of God, and also, to realize what might result for good to the world if every prince was thus as a nursing father to the Church and the cause of God."

The Venerable Board gives no hint here of the romantic origin of this annual gift to their mission in Egypt, because we suppose the matter is already of world-wide fame. Every one has heard how an Indian Prince saw, loved, wooed, and won, a young and beautiful girl, a pupil in the Mission School at Cairo, and a disciple of the Lord Jesus Christ. In token of gratitude to God and the Mission that gave to him a boon whose price is above rubies ("for favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised"), the prince, on each anniversary of his wedding-day, makes a present of \$5000 to the missionaries, to be used in the Mission to which he and his wife are so much indebted.

A LIGHT SHINING IN A DARK PLACE.

At Latakiah, famous for its tobacco, on the coast of Syria, at no great distance from that Antioch where the disciples were first called Christians, the U. P. Church, U. S. A., has a mission some twenty years old. The missionary there gives the following account of evangelistic effort by the native converts:—

"The growth of the Gospel among the native population does not appear to be merely in the number of its adherents, but also in the measure of its influence and force upon their hearts. A most encouraging evidence of this has been furnished in a practical resolution of the members of the Syrian church to engage in evangelistic and missionary work. A very interesting scene occurred at the close of the services of the public thanksgiving in the month of November last. The sermon delivered on the occasion had reference to the duty and grace of giving

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for religious uses, and great was the surprise when it was discovered that the amount of the collection contributed for the day was nearly equal to the whole collection of any previous year. Before leaving the house the native members assembled in meeting and resolved upon the organization of a Missionary Society, and a subscription was made on the spot equal to \$16 per month. It was determined to organize one or more schools in the mountain villages, to be supported entirely by the funds of the Latakiah Missionary Society. In less than five months about \$100 are available for the purpose. If liberal giving be, as we know it is, a proof of the reality and power of Divine grace in the heart, we have this evidence remarkably developed in the church at Latakiah, a number of whose members are giving for the use of the Gospel at the rate of one-fifth of their gross income. What an example to those who in point of privilege are unspeakably better off, and what an encouragement to those who during the past years have been sending their benefactions in this direction. Already they are finding the bread cast upon the waters days ago. A grand point is gained when the first step is taken, and earnestly taken, by the native church in Syria for the evangelizing of its benighted and perishing people."

To the south of this very district, among the villages of the Lebanon range, took place in 1860, a frightful massacre of Christians, wherein perished some of the converts and missionaries of the Irish Presbyterian Church. We can well believe, therefore, that the present time must be one of self-denial, faith and heroic courage, to keep their ground on the part of the little band of Christians. In a sense not at all sentimental, but intensely real, do we seem to hear the refrain,

"HOLD THE FORT!"

coming to us across the waters of the sea and ocean from the little band whose leader, Dr. Metheny, writes as follows:

"Nearly all the able-bodied Moslems were called to arms. What bitter feelings were thereby excited may be well imagined. They constantly said, 'Why go so far from home to kill Christians?' The constant embarking of new recruits and arrival of others, kept up this feeling, producing a reign of terror among the Christians. This still continues to a great extent. At one time we had almost concluded to send the ladies and our children to Beyrout. To leave Latakiah would be a great expense, and would imply the disbanding of those little ones left by Providence in our care. It would also imply the giving up of our mission buildings to destruction, as our departure would have been the signal for the immediate removal of many Christians from the city. As the feeble 'spall and mud' fence surrounding our premises would not be any barrier to a mob—simple and all as mobs are here without appliances—we saw that the only thing we fear could be best guarded against by building a stone wall around the entire premises. This accords with the usages of this city. Our three next-door neighbours have high walls around their lots. Indeed, the wall immediately opposite to us is from nine to twelve feet high. How necessary that girls, school teachers and mission families should be protected from view, trespass, and if possible, from violence and murder! After prayerful deliberation, Mrs. Metheny determined to build the wall at her own expense, but her weakness in-

creasing, she passed away, and the arrangement was not completed. Notwithstanding, we entered on the work, trusting to Providence to supply the means, and began to make lime and bring stone. During a protracted rain nearly the whole of the wall on three sides fell down, and left us no alternative but to build with stone, as this same fence has been largely rebuilt several times. About four-fifths of the labour has already been completed."

Lying before us, ready for use, we have selections from these Blue-books, like the above, that would fill many pages; but, very reluctantly we find ourselves compelled, by our limited space, to desist.

THE OFFICE OF RULING ELDER IN THE APOSTOLIC CHURCH.

BY THE REV. DR. PROUDFOOT, LONDON, ONT.

Intelligent Presbyterians well know the important position which the Ruling-eldership occupies in the form of church government which they believe to be scriptural. If the distinction between the ruling-elders who teach, and those who do not, is not recognised in the Bible then it is plainly the *duty* of all elders to teach and to rule—so that none should be elected to the eldership who are not competent to do both—and further, the distinction among elders which does exist, in Presbyterian churches, is a mere matter of expediency, without divine authority. In this last case Presbyterians should be willing to give Prelatists the benefit of the admission; for, if all the presbyters had the same functions at first, is there anything more unreasonable in some losing the function of government as in Prelatic churches, than in others losing the more important function of teaching as in Presbyterian churches? If the distinction in the eldership referred to did not exist at the beginning and receive the sanction of the Apostles, and if it is due to a gradual, and perhaps natural, and practically convenient development, then it is idle to plead divine authority for it, or for the entire form of government of which it is a constituent element.

The design of this paper is to state the reasons for believing that the distinction in the eldership referred to existed from the beginning and has Apostolic sanction.

It is admitted that church government is not presented in a systematic form in the New Testament, and hence that the information we possess in reference to it is incidental and largely inferential. But this does not seriously detract from the value and authority of such information, as evangelical doctrine is presented in the same way. It is to be noticed also that references to church officers are to be found mainly in Epistles addressed to organized churches, and to Timothy and Titus who were Paul's assistants in organizing churches. In these cases such full statements of church polity as might be desired by persons having no previous knowledge of the constitution of the church, are not to be expected.

1. There are passages in which *teaching* and *government* are spoken of as functions not necessarily connected but belonging, in some cases at least, to different individuals. In Romans xii. 6-8, we read of different persons having different gifts. Among these there is a distinction between one that *teacheth* and one that *ruleth*. According to the structure of the passage, as the careful reader—especially of the Greek—can easily see, these belong even to different *classes*. In 1 Corinthians xii. 28, in a list of persons having different gifts or functions; there are *teachers* and *governments*, and these two separated by several intervening gifts. The objection to these two passages, that some of the gifts were extraordinary, is not valid; as our argument has to do only with their separate enumeration. The Apostle's design in both was to dissuade those who had different gifts from envying one another. Hence he very naturally named all the gifts which were then possessed; as a person might envy one having a miraculous gift as readily as one having only an ordinary gift. Nor is the objection valid, so far as our use of the passage is concerned, that one person might possess several gifts; because if all teachers were rulers and all rulers were teachers the classification in Romans xii. would be inadmissible. Now, as it is granted that all teachers were rulers, the only distinction possible is made by supposing that some rulers were not teachers. This distinction, therefore, was plainly recognized and approved by the Apostle.

2. In 1 Timothy v. 17, the distinction referred to among the elders, or presbyters, is plainly stated, "Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine." That some ruling elders taught and others did not is unquestionably the meaning of this passage. Bishop Ellicott says, "The concluding words seem to imply *two* kinds of ruling presbyters, those who preached and taught and those who did not." Dr. Owen calls this a text "of uncontrollable evidence if it had anything to conflict withal but prejudices and interest." Had the Apostle considered it to be the *duty* of all ruling elders to teach, he would not have declared an elder to be worthy of double honour, or indeed of any honour at all, for merely ruling well, which is here represented as an inferior function. It is to be very carefully noticed that this distinction in the eldership is recognized in the same Epistle in which the Apostle indicates the qualifications of bishops or elders, with the view of guiding Timothy in their appointment. There is therefore no room for any development theory here. Indeed if, as is generally admitted, elders were elected by popular suffrage, the people must have understood the distinction referred to in order to be able to make an intelligent choice. Timothy could not fail to explain it to them, when he told them what qualifications elders should possess.

It has been objected that when the Apostle states the qualifications of bishops or elders, he mentions, "apt to teach," and hence that all elders must possess this qualification. This objection would have some appearance of validity were it not refuted by the fact stated in the same Epistle that some elders exercised government who did not teach, and this, too, with Paul's express approval which he wished the people to give effect to. Another objection is that Paul, Acts xx. 28, exhorts the elders at Ephesus to take heed to all the flock over which the Holy Ghost had made them overseers or bishops, to feed the Church of God, and

"hence that all elders were bishops and all were to feed the flock *with knowledge or instruction*." But if the terms elder and bishop are used interchangeably in the New Testament to denote the same person, as is now universally admitted, a ruling-elder may as properly be called bishop as presbyter. Besides to feed the flock—two cognate words in the Greek—is not to be limited to feeding *with knowledge*, which is not the Apostle's expression, but it denotes the whole duty of a shepherd, including both government and instruction. Indeed, in the figurative use of the verb, the prominent idea is government, as may be seen in 1 Peter v. 2, 3; Psalm lxxx. 1, 2; Ezekiel xxxiv. 23, 24; Revelation xix. 15. Government is also the prominent idea in the passage under consideration, as the elders were to act as *oversers*, and especially to guard against doctrinal error and schism as its consequence; evidently by subjecting to severe and effectual discipline men who should enter in, or arise among themselves, "speaking perverse things to draw away disciples after them." Hence as feeding includes teaching, and especially ruling, the elders in their collective capacity, in which alone they were competent to exercise discipline, were exhorted to "feed the Church of God."

3. There are two facts which *incidentally* furnish additional proof that only some ruling elders taught in the Apostolic church. One is that ruling elders who taught were entitled to adequate and even generous support from those for whose spiritual welfare they laboured. This is stated in Galatians vi. 6; 2 Corinthians xi. 7-9; and in 1 Corinthians ix. 13, 14. The last quoted passage conveys also the idea that they were to devote their whole time to their work. Now it is incredible that a *plurality* of elders in every congregation, no matter how small, could find employment in preaching, and also adequate support in the small and poor congregations formed by the Apostles and scattered throughout the heathen world, especially as one pastor is now competent to preach to a large congregation, and as he generally finds it difficult enough to obtain a respectable subsistence. But the difficulty is at once removed by supposing that one ruling-elder in each congregation taught, while the others only ruled, generously and gratuitously devoting spare time to their important work. Another *incidental proof* is that one elder in each of several congregations is designated by a particular name, conveying the idea that he occupied a peculiar position, and was specially charged with the publication and defence of sound doctrine. In the three first chapters of Revelation we read of an *angel* of each of seven churches. These chapters, if *viewed independently* of all other Apostolic teaching, can be made to prove either Prelacy or Presbytery, only by assuming on either side what amounts to begging the whole question. If diocesan Episcopacy was the Apostolic form of church government, the angels would represent Prelates, and if Presbyterianism was the Apostolic form, the angels would represent Pastors or ruling-elders who taught. But as all must admit that the Apostles appointed elders in every congregation, and entrusted to them the entire government of the church—Acts xx. 28; Titus i. 5; 1 Peter v. 1-4—and that there is not one instance of their appointing a diocesan bishop or indicating his qualifications or duties, we are bound—interpreting the symbolic passage in Revelation in accordance with numerous plain dogmatic and historical statements—to understand that the angel in each of these churches was merely the Pastor. Now this

name did not confer any new function or honour on the pastor; but it was merely a short and convenient manner of addressing him, just as, for convenience, in Presbyterian churches we speak of the ministers and the elders, instead of the ruling-elder who teaches and the ruling-elders who do not teach. If it were permitted to refer to early uninspired church records we should find the pastor occasionally called the bishop to distinguish him from the other elders associated with him in government; and this too at a time when the term bishop retained its New Testament signification as equivalent to elder. This continued down to the middle of the second century, after which the pastor only, and he very generally, was called bishop. In the middle of the third century, we have the first instance of the pastor of a congregation having the oversight of sister or suburban congregations and their pastors. There is conclusive historical proof, which want of space prevents me from stating—but which is accessible to the English reader in Messrs Clark's admirable edition of the *Fathers*—That bishops down to the middle of the third century were congregational bishops, that is, bishops of single congregations, and hence that the presbyters or elders who were associated with them were the same as the ruling-elders who did not teach, and who are referred to in 1 Timothy v. 17. It is a great mistake to suppose that the magnifying of the distinction between ruling-elders who taught and those who did not, on the part of pastors who were ambitious and tyrannical, furnished the germ of prelacy which was developed into a great hierarchy. No amount of ambition could convert a congregational bishop into a diocesan, while the constitution of the Church remained unimpaired. The change by which a congregational bishop became a diocesan was a fundamental and organic change; so that Prelacy is in no sense a development of Presbytery. To maintain that, in view of the early history of the Church, the distinction between teaching elders and those who did not teach, and the government of both combined, did, and must, lead to ecclesiastical despotism, is not only to overlook the organic change referred to, but it is equivalent to saying that the only condition of civil or ecclesiastical liberty is pure democracy, of which there is no trace in the Word of God.

Practical reflections:—We cannot fail to notice the great importance attached to church government in the Word of God. Not to refer to the Old Testament, we find the Apostles spending much of their time in organizing churches. Paul not only laboured in this work himself, but he employed Timothy, Titus, and others as his assistants in it, leaving them frequently to complete the work which he had begun, or sending them to correct any irregularities which had occurred. Indeed, assisting Paul in church-organization seems to have been the specific work of these evangelists, who were subsequently called "apostolic men." Deacons were appointed at Jerusalem, and elders were ordained in every Gentile congregation; the Jewish congregations had them previously, so that Jewish elders held office without reappointment. All this organization was effected in an age of religious revival. Hence the Apostles were enabled to leave the church as complete in its *polity* as in its *doctrine*.

The duties of *elders*—using the term now to denote ruling-elders who did not teach—were very onerous and important. The *elders* were the great majority of spiritual office-bearers. All the duties of spiritual care and oversight devolving on the pastor, devolved equally on them, such as

exercising discipline, watching for souls as they that must give account, praying for the sick, admonishing, warning, comforting and supporting. The faithful discharge of these duties would necessarily bring them into contact with every person belonging to a congregation, whether old or young. If the Church requires and is entitled to such care, and consequently cannot be expected to prosper without it, it is perfectly clear that no one man, whatever may be his strength and gifts, is competent to exercise it.

Perhaps there is a disposition at the present day to depreciate oversight and to exalt preaching. There may be sometimes too much preaching—not of course to the destitute or to the heathen, but—to Christian congregations. Were there more careful oversight, good impressions might be more fully utilized, spiritual life and sympathy might be promoted and diffused, and the whole congregation might be consolidated and edified in love. Thus a higher spiritual culture would conduce to both the internal and external edification of the church. To require our *elders* to preach is unreasonable and unscriptural; besides it is not to exalt but to abolish their office. What is urgently demanded is more spiritual care and oversight. Were our *elders* to endeavour earnestly to exercise this, they would find the work most delightful and also its own reward; our congregations would be revived and edified; pastors would have their hands strengthened and their hearts encouraged, and they would have leisure to give attendance to reading and meditation on divine things, and to give themselves wholly to them that their profiting might appear to all.

NOTE.—In the foregoing paper, to avoid repetition, the verb “to teach” is used instead of “to preach and teach,” or “labour in word and doctrine.”

PRESBYTERIAN LITERATURE FOR CANADA.

BY PROFESSOR GREGG, TORONTO.

Christian Literature has ever proved itself an effective instrument in promoting the interests of truth and godliness. By the writings as well as by the living voice of His servants, inspired and uninspired, God has been pleased to establish, extend, and perpetuate His Church. Paul speaks of it as his chief work to preach the Gospel, but his writings have been more widely and permanently influential than his living voice. In his own time his letters were felt, even by his enemies, to be “weighty and powerful,” and since his day they have instructed millions who could not see or hear him. Whatever good may have resulted from the preaching of such men as Justin Martyr, and Augustine, these Christian fathers have rendered incalculably greater service by their written defences and expositions of the truth. The letters, tracts, and pamphlets which Luther wrote, and which he refused to retract at Worms, were as powerful as his living voice in rousing and reforming the Church. Calvin’s Institutes, Commentaries, and other writings have undoubtedly proved, in his own, and later times, the mightiest weapons he wielded for the truth of God.

Learning from the experience of the past the Church is, in our own day, accomplishing much by means of the writings of its ministers and members. The press is teeming with innumerable books, periodicals, pamphlets, and tracts, which, by God's blessing, are among the mightiest instruments for counteracting error, and promoting the cause of truth and righteousness. This is especially the case in the older countries, where men of learning have more leisure for authorship, and where there is a wider market for the productions of the press. In a new country like our own there is so much hard work to be done in laying the foundations of the Church that little leisure and energy for authorship are left. Still some valuable Christian literature has been produced in Canada; and the time seems now to have arrived when we should avail ourselves more fully of the instrumentality of the press. So far as the Presbyterian Church is concerned, its members and adherents are sufficiently numerous to produce a fair demand for a Canadian Christian literature, and we have surely learning and talent enough to produce a fair supply. The union also of the various branches of the Church in the Dominion makes it more likely that Canadian books or tracts will find a wider circulation. In former years a Presbyterian writer could expect to be read by few beyond his own branch of the Church; he may now expect to find readers throughout the whole Presbyterian Church in Canada. Nor can it be doubted but that our people would read with deeper interest the productions of writers with whom they were acquainted, than of authors of other and distant lands. The necessity, moreover, is great of our availing ourselves of the instrumentality of the press. Here, as well as elsewhere, irreligious and heretical publications are widely circulated, and it is scarcely the duty of the minister in the pulpit to be constantly turning aside from the direct work of preaching the gospel, and enforcing its precepts, to the task of meeting and refuting every new phase of error. This can be better done by means of the press. The doctrines of our Church also are often misunderstood or misrepresented by persons who seldom come within the range of Presbyterian pulpits, and who are most likely to be set right by tracts or books in which the articles of our faith are clearly stated and explained. In the same way also it might be expected that our Scriptural form of Church Government might be so exhibited as to confirm the loyalty of our own people, and fairly meet the objections of those who deny the identity of Bishops and Presbyters.

There are various ways in which a Presbyterian literature might be produced in Canada. One very simple and effective method might be initiated by a minister within the bounds of his own congregation. Some topics might press on his mind as needing special attention on the part of his hearers. They might need special instruction in regard to matters of doctrine or duty, or might need to be guarded against prevalent errors. Besides preaching on such topics he might compose and circulate tracts embodying the views he wished to inculcate. Such tracts would undoubtedly be read with the greatest attention by his own people, and would probably prove more effective than larger treatises. They might ultimately find their way to other congregations, and prove a blessing to the whole Church. The expense of their publication would be but trifling, and might be borne by some of the wealthier members of the congregation, who would find this an excellent method of co-operating with

their minister in Christian usefulness. The composition and circulation of such tracts need not, of course, be attempted only by ministers. Elders and members might adopt the same method of advancing the cause of truth.

Another method of producing a Presbyterian literature for Canada has recently been considered in one of our Presbyteries—this is by means of Presbyterian action in the matter. It has been urged in this Presbytery that our Church is behind other Churches in efforts to furnish our people with tracts and other literature illustrative of its peculiar doctrines and principles; and it has been suggested that members of the Presbytery should be appointed to prepare tracts of this description for circulation throughout its bounds. Expositions of our Calvinistic doctrines, of our Presbyterian system of Church Government, of our views respecting the sacraments of Baptism and the Lord's Supper, have been mentioned among the subjects on which these tracts should be written. The advantages of this method are very obvious. The wider circulation secured by Presbyterian action would lessen the expense of printing; and if the plan were adopted by the Presbyteries generally, a large amount of valuable Presbyterian literature might be produced. It is one advantage of this method that action need not be delayed until action is taken by Synods or the Assembly. Large bodies move slowly, and before the Assembly had well initiated inquiries respecting the propriety of establishing a Board of Publication for the whole Church a few Presbyteries might have proved the practicability of a scheme, and provided materials from which the fittest might be selected and adopted by a General Board.

The establishment of such a General Board has proved in other churches, especially in the United States, a powerful auxiliary to the Church. A General Board might attempt in Canada the publication or re-publication not only of tracts, but of books and pamphlets of a larger size. It is true that past experience does not seem to favor such a project on the part of the Church. Twenty years ago a Board of Publication and Colportage was instituted by one of the branches of our Church—the Presbyterian Church of Canada, but the results were unsatisfactory. It is to be remembered, however, that at that time the ministers of that branch of the Church numbered only 110 and its members about 14,000. We have now between six and seven hundred ministers and well nigh a hundred thousand communicants and more than half a million of adherents in our united Church. Our people also have greatly increased in wealth. The prospects therefore of the success of a General Board of Publication are far better now than they were in former years; and, at all events, it is time that the Assembly should take into consideration the propriety of establishing such a Board.

One other method may be mentioned for securing a Presbyterian literature for Canada. This is by the establishment of a Presbyterian Quarterly Review, similar to the Princeton and British and Foreign Evangelical Reviews. Such a Review would probably, in the first instance at least, have but a limited circulation, and might not prove a pecuniary success. It might, however, be sustained by five hundred subscribers, who might surely be found among our ministers and more intelligent members. Its value would be found not merely in its direct contributions to theological literature, but in the fact that the existence of such a medium of

publication might prove an incentive to Canadian ministers, and others, for cultivating more fully the learning and scholarship, which would be demanded for the writing of articles for a Quarterly Review. It is true that Canadian writers can find access to the public through the pages of British and American Reviews. Occasional articles, indeed, appear in these from the pens of Canadian writers. Still there is reason to believe that special benefits would result, both to contributors and readers, from the publication in Canada of a Presbyterian Quarterly Review.

History of Congregations.

SKETCH OF THE HISTORY OF ST. ANDREW'S CHURCH, KINGSTON, AND OF SOME CONGREGATIONS IN THE VICINITY.

BY AGNES M. MACHAR, KINGSTON, ONT.

As Kingston is the oldest city in Ontario, so St. Andrew's Church,—the first Presbyterian Church there organized, is one of the oldest Presbyterian congregations in the Province. The building itself is almost as old as the congregation—not having been yet replaced by a more modern structure. On the 26th of September, 1821, its first minister was appointed by the Presbytery of Edinburgh, to whom the choice had been committed by the representatives of the congregation. The Rev. John Barclay, who was selected by the Edinburgh Presbytery, was ordained by them over his new charge, in which he laboured for five years, winning the deep respect and warm love of his people, and died, deeply mourned by them, exactly five years from the day of his ordination. A stone monument, handsome in the style of that time, marks his last resting place in the old cemetery at Kingston, a still existing token of the affection of his congregation.

Bereaved of their beloved young Pastor the people again approached the Presbytery of Edinburgh, with the request that they should select another labourer to fill his place, embodying in their application the request that the new Pastor elect might as far as possible resemble him "whose early removal they so deeply and so justly deplored." The choice of the Presbytery fell on the Rev. John Machar, who, during his long ministry of thirty-seven years, entirely spent in Kingston, largely helped to consolidate and extend the foundations of the Presbyterian Church in Canada, and passed away in 1863, still more deeply lamented by his congregation than his youthful predecessor. Dr. Machar, who received the degree of D.D. from the University of Edinburgh in 1847, was one of the founders of Queen's University, acting for several years as its Principal, and both as Trustee and Divinity Professor, labouring unweariedly in its interests. In the then spiritually destitute condition of the country,

no small portion of Dr. Machar's time and strength were given to the care of waste places, and the building up of congregations, especially in the vicinity of Kingston. The congregations of Wolfe Island and Pittsburgh—the former at present vacant, the latter under the pastorate of the Rev. Mr. Gallagher—were both off-shoots from St. Andrew's congregation, formed in the first place through the ministrations of Missionary Assistants sent out by the Ladies' Missionary Association of St. Andrew's Church. The Revs. Prof. Mowat, D. Morrison, K. MacLennan, D. Camelon, with the late Rev. John Campbell and Wm. Darrach, were successively labourers in these fields, as well as at other stations in the Presbytery of Kingston, now grown into separate charges, as Ballynahinch (now Glenvale), Storrington and others. The late Rev. William Bell, who was the last of Dr. Machar's assistants, was the first minister of St. John's Church, Pittsburgh, where a neat church and manse had been built, shortly before Dr. Machar's death. The Church at Wolfe Island had been built some years before, also with the assistance of St. Andrew's congregation. Dr. Machar was a very faithful and systematic pastor, and his successive assistants retained a warm sense of the benefit they derived from their training in pastoral work under his supervision. Dr. Machar's lamented death in February, 1863, left a large and flourishing congregation without a pastor for the first time within the memory of almost every member of it. The vacancy was supplied in July of the same year by the induction of the Rev. Wm. M. Inglis, whose connexion with it ceased under very painful circumstances in 1870. A vacancy of three years followed, terminated by the induction of the Rev. T. G. Smith, the present minister, an early student of Queen's College, and formerly minister of Melbourne, P.Q., and latterly of Fond du Lac, Wisconsin. Under his care, the various departments of the congregation continue to flourish, particularly the Sabbath School, which has always been a large and interesting one, taking an active interest in Missions, and having long supported two orphans in India.

ST. JAMES' CHURCH, CHARLOTTETOWN, PRINCE EDWARD'S ISLAND.

BY THE REV. THOS. DUNCAN.

St. James' Church, Charlottetown, in connexion till now with the Church of Scotland, was opened for public worship on the 9th of August, 1831. In the forenoon a sermon was preached in Gaelic, by the Rev. D. A. Frazer, afterwards of St. John, Newfoundland, and in the afternoon, in English, by the Rev. Kenneth J. McKenzie, of Pictou, N. S. The collection amounted to \$17.

The first minister was the Rev. James McIntosh, who had been ordained by the Presbytery of Tain, Scotland, in 1830, and was sent out by the Church Extension Society of Glasgow. He arrived in October of that year, and after a short sojourn, returned to Scotland for a season. Returning in 1831, he remained in charge of the congregation till 1836 or

1837. He is still remembered as a man of great pulpit ability and of genial manners.

For four years there seems to have been a vacancy, the congregation receiving such occasional supplies as the Rev. John McLennan, of Belfast, P. E. I., or some minister from Nova Scotia could afford.

In 1841, the Rev. Angus McIntyre arrived from Scotland, and took charge till 1844, when he returned to his native land, and was settled in Kinloch Spelvie, where he still ministers. During this period the services were equally in English and Gaelic.

The Rev. Wm. McBean followed, and remained but a few months, returning to Scotland and thence to Australia. He was a man of much eloquence. In 1847, the congregation received the services of the Rev. Mr. Brown, a minister of the Irish Presbyterian Church. He remained during the winter, and left early in 1848. It will thus be seen that during the period of at least twenty years the services were with short exceptions, very irregular.

In 1849, the Rev. Robert McNair, son of the Rev. Dr. McNair, of Paisley, Scotland, arrived. He laboured with great acceptance till 1852, gathering around him the scattered adherents of the church, and reviving the hopes of her desponding but faithful followers. But having adopted the opinions of the Rev. Mr. Wishart, which varied considerably from those laid down in the standards of our church, Mr. McNair felt it his duty to leave. He returned to Scotland, and after a time, resigned the ministry and entered the medical profession.

The Rev. Wm. Snodgrass, till recently the Very Rev. Principal of Queen's University, Kingston, and now Minister of Canobie, Scotland, arrived in 1852, and did invaluable service in consolidating and organizing the congregation then gathering. During his ministry it was, that they were able to do without the aid of the Colonial Committee's grant. In 1856, Dr. Snodgrass left for Montreal, much esteemed by his people.

In 1856, the Rev. Thomas Duncan arrived just as his predecessor was leaving, and being elected to the ministerial charge of the people has continued without interruption till this time. During his ministry the congregation has undergone several changes. In three sections of it, new churches have been built. Two of these have been able for several years, with a small assistance from the Colonial Committee to support a minister of their own. The third, in anticipation of the Union, has united with a section of the sister church, and they now form a flourishing congregation. During the same period, two new Presbyterian congregations have been formed in Charlottetown—one of the Free, and the other of the U. P. Church. These have now, since the Union of the branches of the church in 1860, joined in one, under the ministry of the Rev. Mr. McLeod. The number of adherents of St. James' Church in 1871, was 1,100. The number of communicants is 260. During the first months of 1874, the congregation was much encouraged and refreshed with a revival of religion, when over eighty were added to the Roll on a profession of faith.

The accommodation in the old building proving insufficient, it was resolved with the divine blessing to proceed with the erection of a new building, which was opened for divine service last year.

PIONEERS OF OUR CHURCH.

BY AGNES M. MACHAR, KINGSTON, ONT.

Among those who deserve most special mention among the Pioneers of the Presbyterian Church in Canada, are the members of the first Synod, constituted in St. Andrew's Church, Kingston, on the eighth day of June, 1881. It consisted of nineteen members, fourteen ministers and five elders. The Revs. Alexander Gale, George Sheed, John Machar, John Cruikshank, Alexander Ross, Robert McGill, Thomas Clarke Wilson, William McAlister, William Rintoul, Alexander Mathieson, Henry Esson, John McKenzie, Hugh Urquhart, Archibald Connel and Messrs. George McKenzie, John Willison, John McGillivray, Alexander McMartin, and John Turnbull. Every one of this band has gone to the more immediate presence of the Great Head of the Church, but it may be truly said that their "works do follow them," and the Church, whose foundations they then laid, has grown beyond the expectations of the most sanguine among them. The ministers were all men of thorough cultivation and superior mental calibre, earnest and conscientious in their devotion to the ministry and their Master. In the then sparsely settled condition of the country, their labours and privations were far more severe than a younger generation can almost realize. Long winter journeys by sleighs, of fifty or a hundred miles, to attend a Presbytery Meeting or open a church, or administer the Communion, journeys by stage of sometimes two hundred miles or more in the interests of the College, uncomfortable lodging, and still more uncomfortable fare, during the incessant labour of long Mission tours; all the discomforts which now are almost unknown, except in a few of the wilder regions of Canada, were then matters of course in the life of every Canadian Minister, and cheerfully submitted to by men who had had no early training in the hardships of life in a new country. A very happy and united band, however, these early ministers were, and their occasional re-unions—widely separated as they were—were seasons of most cordial and genial fraternal intercourse. All the brighter for the rebound from steady, solitary work. Many humorous traditions are still extant, showing the comical side of inconveniences and hardships, and the elasticity of spirit with which they were borne.

The Rev. A. Connel, in particular, much beloved by his brethren, was an especially genial and amiable man, of a naturally bright and playful temperament, and his early loss made a deeply felt blank in the little circle. The Revs. Henry Esson, William Rintoul and Alexander Gale, were also removed by death long before the majority of the number whose names and memories are still comparatively fresh. The last survivor, the Rev. T. C. Wilson, died recently, in his parish of Dunblane, Scotland, a man of a most gentle, earnest and devoted spirit, and throughout a long life, a most ardent supporter of the temperance cause.

To the names given above, should be added those of the Rev. William Smart, who deserves special mention as one of the oldest pioneers of Presbyterianism in Canada. As a young minister, he preached the funeral sermon of General Brock, and established one of the earliest

Sabbath Schools in Canada, at Brockville, the scene of his ministry. He died at an advanced age in Gananoque, in September, 1876. A still earlier pioneer was the Rev. Mr. McDowall, the traces of whose long and laborious ministry are to be found throughout the large district of Prince Edward County, a man indefatigable in his apostolic ministrations at all times and seasons. The Rev. James Ketchan, the first minister of Belleville, Ontario, who died a few years ago in his Manse, at Mordington, Berwickshire, should not be forgotten, although circumstances led to his spending the later portion of his life in Scotland; and the Revs. Henry Gordon of Gananoque, Rogers of Peterboro' and Robert Neill of Seymour, though happily still spared to the church, should not be omitted from the honourable roll of clerical pioneers of the Presbyterian Church in Canada. At the Disruption, these pioneers took different courses, some remaining in connexion with the established church of Scotland, others joining the Free Church; but their motives were alike, conscientious, and in heart and spirit they were never divided, though both sides were strong in their own convictions. A layman whose name should not be forgotten as a devoted churchman in the early struggling days of the Church and of Queen's University, was Alexander Pringle, Esq., a man of the most sterling worth and self-sacrificing devotion to the Church of his fathers, while to the Infant University he rendered signal and disinterested services.

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State of

Presbyterian Church in Canada.

The General Assembly will meet at Hamilton, Ont., and within the Central Church, there, on the Second Wednesday of June, 1878, at half past seven, p.m.

MODERATORS OF PAST GENERAL ASSEMBLIES.

1876.—THE REV. JOHN COOK, D.D.

1877.—THE REV. ALEX. TOPP, D.D.

THIRD GENERAL ASSEMBLY.

OFFICERS, 1877-78.

THE REV. HUGH McLEOD, D.D., *Moderator.*

“	“	WILLIAM REID, D.D.,	} <i>Joint Clerks</i>
“	“	J. H. MACKERRAS, M.A.,	
“	“	WILLIAM FRASER,	

BOARDS AND COMMITTEES.

SUBJECTS.	CONVENERS.	POST OFFICE.
Knox College Board	Rev. Dr. Topp	Toronto.
“ “ Senate	“ Principal Caven	“
“ “ Examiners	“ John M. King, M.A.	“
Presbyterian Coll., Montreal Board	David Morrice, Esq.	Montreal.
“ “ Senate	Rev. Principal McVicar	“
“ “ Examiners	“ Prof. Campbell	“
Educational Board of the Presb. Ch. of the Lower Provinces	R. P. Grant, Esq.	Halifax.
Theological Hall, Halifax—Committee of Superintendence	Rev. P. McGregor, Sec	
Senate	“ Dr. Burns	“
Manitoba College Board	“ Principal McKnight	“
Home Miss., Ontario, Quebec & Manitoba. (Maritime Provinces)	Hon. A. G. Bannantyne	Winnipeg.
“ “ (Maritime Provinces)	Rev. Dr. Cochrane	Brantford.
Distribution of Probationers	“ G. M. Grant, M.A.	Halifax.
French Evangelization	“ R. Torrance	Guelph.
Foreign Missions (Ontario and Quebec)	“ Principal McVicar	Montreal.
“ “ (Maritime Provinces)	“ Prof. McLaren	Toronto.
Juvenile Mission	“ Geo Walker	New Glasgow.
Supplements (Maritime Provinces)	“ Prof. Mowat	Kingston.
Sabbath Schools	“ Thos. Sedgwick	Tatamagouche
Finance (Toronto Section)	“ John McEwen	Ingersoll.
“ (Montreal Section)	Hon. J. McMurrich	Toronto.
“ (Halifax Section)	Warden King, Esq.	Montreal.
Aged & Infirm Min's Fund, (Ont. & Que.)	J. S. McLean, Esq.	Halifax.
“ “ (Maritime Prov.)	Rev. J. Middlemiss	Elora.
State of Religion	“ Dr. Patterson	Greenhill, N.S.
	Rev. D. Morrison, M.A.	Owen Sound.

BOARDS AND COMMITTEES—Continued.

SUBJECTS.	CONVENERS.	POST OFFICES.
Sabbath Observance	Rev. R. Laird	Princeton, P. M. L.
Widows' and Orphans' Fund of the late Canada Presbyterian Church	" W. T. McMullen	Woodstock.
Widows' and Orphans' Fund of the late Presbyterian Church, Lower Prov....	W. Alexander, & T. W. Tay- lor, Joint Conveners.	Toronto.
Mission to Lumbermen	Rev. D. B. Blair	Barney's River.
Statistics	" D. M. Gordon, M.A., B.D.	Ottawa.
"Presbyterian Record"	" R. Torrance	Guelph.
Protection of Church Property	" Dr. Jenkins.	Montreal.
	Jas. MacLennan, M.A., Q.C.	Toronto.
Agent for the Church and Treasurer of the Schemes in Western Section, (with the exception of French Evangelization.)	Rev. WM. REID, D.D., TORONTO.	
Agent for the Church and Treasurer of the Schemes in the Eastern Section	Rev. P. G. MCGREGOR, D.D., HALIFAX.	
Agent of the Board for French Evangeliz- ation	Rev. R. H. WARDEN, 210 ST. JAMES ST., MONTREAL	
Editor of the "Presbyterian Record"	JAMES CROIL, Esq., MONTREAL.	

ROLLS OF SYNODS AND PRESBYTERIES.

SYNOD OF THE MARITIME PROVINCES.

Meets at Pictou, on 1st Tuesday of October, 1878, at 7.30 pm.

1. PRESBYTERY OF SYDNEY.—A. FARQUHARSON, Clerk.

MINISTERS.	DATE OF ORDINATI'N	CONGREGATIONS.	POST OFFICES.
1. Hugh McLeod, D.D.	Nov., 1833	Mira	Sydney, C.B.
2. M. Wilson, M.A.	June 1842	Sydney Mines	Sydney Mines, C.B.
3. James Ross	Sept., 1853	Grand River	Grand River, C.B.
4. Abraham McIntosh	Aug., 1856	St. Ann's	St. Ann's, C.B.
5. Donald Sutherland	June 6, 1860	Gabarus	Gabarus, C.B.
6. A. Farquharson	Dec. 14, 1864	Sydney, St. Andrew's	Sydney, C.B.
7. D. McDougall	Nov. 15, 1865	Cow Bay Mines	Cow Bay, C.B.
8. D. Drummond	June 16, 1872	Boularderie	Boularderie, C.B.
9. John Murray	Jan. 2, 1873	Sydney, Second Congregation	Sydney, C.B.
10. Peter Clark	Nov. 12, 1873	Cape North	Cape North, C.B.
11. Gavin Sinclair	April 5, 1877	Loch Lomond, etc.	Loch Lomond, C.B.
VACANCIES.			
		Little Glace Bay	Glace Bay.
		Leitch's Creek	Leitch's Creek.

2. PRES. OF VICTORIA AND RICHMOND.—K. McKENZIE, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. M. Stewart	Oct. 23, 1843	Whycoocomah	Whycoocomah.
2. W. G. Forbes	Dec. 2, 1852	Port Hastings	Port Hastings.
3. K. McKenzie	Dec. 2, 1857	Ba ⁴ deck, etc.	Baddeck.
4. A. Grant	Dec. 6, 1871	Lake Ainslie	Lake Ainslie.
5. A. E. Thomson	Sept. 8, 1874	Mabou	Mabou.
6. Alex. McRae	June 7, 1877	Middle River, etc.	Middle River.
7. John McLean	July 4, 1877	Broad Cove	Broad Cove.

3. PRESBYTERY OF PICTOU.—T. CUMMING, *Clerk.*

1. John Stewart .....	.....	New Glasgow	Pictou.
2. George Walker	 1838	New Glasgow	New Glasgow.
3. A. P. Miller	May 7, 1844	French River	Merigomish.
4. D. B. Blair	Oct. 26, 1846	Barney's R. and B. Mountain	Barney's River.
5. James Thompson	July 22, 1854	Central Church, West River	Durham.
William Maxwell	July 13, 1854	Little Har. and Fisher's Grant	Little Harbour.
7. John Lees	July 10, 1855	Westville and Middle River	Westville.
8. George Roddick	May 11, 1858	West River Ch., West River	Durham.
9. Alex. Stirling .....	.....	Scotsburn and Salt Springs	Scotsburn.
10. Alex. Ross, M.A.	Sept. 19, 1860	Knox Church, Pictou	Pictou.
11. Peter Goodfellow	Jan. 29, 1862	Antigonish and Cape George	Antigonish.
12. Thomas Cumming	Aug. 1863	Sharon Church, Stellarton	Stellarton.
13. E. A. McCurdy	June 20, 1866	James' Church, New Glasgow	New Glasgow.
14. A. M. L. Sinclair	July 25, 1866	East River	Springville.
15. J. F. Forbes	Feb. 27, 1867	Lochaber and Union Centre	Union Centre.
16. Robert Cumming	Mar. 16, 1869	Glenelg, Caledonia, and E. R., St. Mary's	Antigonish.
17. H. McD. Scott, M.A., B.D.	June 23, 1874	Merigomish	Melrose.
18. Wm. Stewart .....	.....	Greenhill	Merigomish.
19. James Quinn .....	.....	Sherbrooke	Greenhill.
20. Wm. T. Bruce, M.D.	Sept. 26, 1876	Vale Colliery and Suther land's River	Sherbrooke.
VACANCIES.		.....	Sutherland's River.
.....		Prince St. Church, Pictou	Pictou.
.....		Salem Church, Green Hill .....	.....
.....		Hopewell .....	.....

4. PRESBYTERY OF WALLACE.—T. SEDGWICK, *Clerk.*

1. James Watson (sen.), Minister	Oct. 15, 1830	New Annan	New Annan.
2. W. S. Darragh	Nov. 12, 1850	Goose River	Goose River.
3. James Murray	Nov. 3, 1852	Wallace	Wallace.
4. H. B. Mackay	June 22, 1855	River John	River John.
5. Thos. Sedgwick	Sept. 19, 1860	Tatamagouche	Tatamagouche.
6. J. M. Sutherland	Dec. 5, 1872	Pugwash	Pugwash.
7. Thos. Tallach .....	.....	Amherst	Amherst.
8. Charles Gordon Glass	Mar. 27, 1877	Spring Hill	Spring Hill.

ST OFFICES.

Inverness,
P. E. I.
Dorchester.

Toronto.

Barney's River.

Ottawa.

Windsor.

Montreal.

Toronto.

Ontario.

D. HALIFAX.

ST. JAMES ST.,

MONTREAL.

TERIES.

ES.

7.30 pm.

Clerk.

POST OFFICES.

Sydney, C.B.
Sydney Mines,
C.B.
Grand River, C.B.
St. Ann's, C.B.
Gaborus, C.B.
Sydney, C.B.
Cow Bay, C.B.
Boularderie, C.B.
Sydney, C.B.
Cape North, C.B.
Loch Lomond,
C.B.

Glace Bay.
Leitch's Creek.

5. PRESBYTERY OF TRURO.—J. McMillan, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS,	POST OFFICES.
1. John J. Barter	May, 1892	Retired.	Truro.
2. Wm. McCulloch, D.D.	Feb. 14, 1899	Truro, First Pres. Church	Truro.
3. James Byers	May, 1845	Clifton	Clifton.
4. Jas. McG. McKay	June 26, 1855	Economy	Economy.
5. James McLean		Great Village	Great Village.
6. Alex. Cameron	Sept. 16, 1857	Riverside	Portaupique.
7. Andrew Burrows, B.A.		Truro West	Truro.
8. John McMillan, B.D.	Mar. 26, 1866	St. Paul's	Truro.
9. James Sinclair	Sept. 10, 1867	Springside	Up. Stewiacke.
10. J. H. Chase, A.M.	May 5, 1869	Onslow	Onslow.
11. Edward Grant	Oct. 26, 1869	Stewiacke	Up. Stewiacke.
12. Edwin Smith, A.B.	Oct. 30, 1871	Middle Stewiacke	M. Stewiacke.
13. John A. Logan	Aug. 7, 1877	Acadia	Acadia.
VACANCIES.		Parrsboro.	Southampton.
		Upper Londonderry	Folly Village.
		Coldstream	Valley.
		Maccan	Maccan.
MISSION STATION.		North River	

6. PRESBYTERY OF HALIFAX.—J. Forrest, Clerk.

1. Robert Sedgwick	Sept. 1836	Musquodoboit	Musquodoboit.
2. P. G. McGregor, D.D.	Oct. 1841	Halifax	Halifax.
3. Walter Thorburn		Warwick	Bermuda.
4. B. F. Burns, D.D.	July 18, 1847	Port Massey, Halifax	Halifax.
5. Prof. Pollok, D.D.	Dec. 15, 1852	Halifax	Halifax.
6. A. L. Wyllie	1853	Richmond and N. W. Arm.	N. W. Arm, Hal.
7. Thomas Duncan	Oct., 1856	St. Andrew's Church, Hal.	Halifax.
8. Alex. Stuart	Oct. 30, 1856	Lawrencetown	Lawrencetown.
9. Prof. McKnight	Feb. 26, 1857	Dartmouth	Dartmouth.
10. Prof. Currie	Aug. 12, 1857	Halifax	Halifax.
11. D. McKinnon		St. Andrew's	Little River.
12. J. A. F. Sutherland	May 4, 1864	St. Croix, etc	St. Croix.
13. Chas. B. Pitblado	Feb. 15, 1865	Chalmers' Church, Halifax	Halifax.
14. P. M. Morrison		Dartmouth	Dartmouth.
15. A. J. Mowatt	June 5, 1866	Windsor	Windsor.
16. Allan Simpson	Aug. 7, 1866	Poplar Grove, Halifax	Halifax.
17. John Forrest	Dec. 13, 1866	St. John's, Halifax	Halifax.
18. Samuel Bernard	1867	Noel	Noel.
19. E. G. McNab	May 19, 1867	Newport	Newport.
20. John B. Logan	Oct. 1, 1867	Kentville and Wolfville	Kentville.
21. A. B. Dickie	Dec. 22, 1869	Sheet Harbor	Sheet Harbor.
22. L. G. McNeill	Nov. 11, 1872	Maitland	Maitland.
23. James Rosborough	July 23, 1873	Musquodoboit Harbor	Musquodoboit H.
24. K. F. Junor	Nov. 30, 1873	St. Andrew's	Bermuda.
25. David Neish	Dec. 2, 1873	North Cornwallis	Canard.
26. Isaac Simpson	1873	Upper Musquodoboit	U. Musquodoboit
27. Ephraim Scott	Sep. 20, 1875	Milford and Gay's River	Milford.
28. Adam Gunn	Feb. 8, 1876	Kennetcook and Gore	Kennetcook.
VACANCIES.		Annapolis, etc	Annapolis.
		West Cornwallis	W. Cornwallis.
		Kempt and Walton	Kempt.
		Elmsdale and Nine Mile River	Elmsdale.
		Shubenacadie and Stewiacke	Shubenacadie.

7. PRES. OF LUNENBURG AND YARMOUTH.—DONALD McMILLAN, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. George Christie		Yarmouth	Yarmouth.
2. William Duff		Lunenburg	Lunenburg.
3. Donald McMillan	Dec., 1861	La Have	La Have.
4. Matthew G. Henry	Feb., 1864	Clyde River	Clyde River.
5. John C. Meek	Dec., 1872	Carleton	Carleton.
6. Ebenezer D. Millar	Oct., 1878	Shelburne	Shelburne.
7. Thomas Murray	May 26, 1878	Riversdale	Riversdale.
8. Daniel McGregor	May 24, 1877	New Dublin	New Dublin.
VACANCIES.		Bridgewater	
		Nahone Bay	

8. PRESBYTERY OF ST. JOHN.—J. C. BURGESS, *Clerk.*

1. J. M. Brooks, D.D.	July 26, 1839	St. Paul's	Fredericton.
2. W. Caven, Col. & Suc.	Oct. 26, 1865	Retired	
3. Andrew Donald	July 25, 1842	St. John's	St. John.
4. Jas. Bennett	Mar. 30, 1843	Springfield, etc.	Springfield.
5. L. Jack	June 1845	Bocabee, etc.	Bay Side.
6. W. Millar	Jan. 1846	Calvin Church	St. John.
7. D. M. MacIsaac, D.D.	Nov. 1848	St. Stephen's	St. John.
8. D. MacRae, M.A.	July 21, 1857	Chipman	Chipman.
9. S. Johnson	May 24, 1856	Sussex	Sussex.
10. J. Gray, M.A.	Mar. 6, 1857	St. David's Church	St. John.
11. D. Waters, M.A., LL.D.	July 18, 1861	Greenock Church	St. Andrew's.
12. W. Richardson	Mar. 3, 1863	Buctouche, etc.	Buctouche.
13. J. D. Murray	Feb. 2, 1865	St. John's Church	Moncton.
14. Joseph Hogg	Oct. 1, 1868	St. Andrew's Church	St. John.
15. W. Mitchell, B.A.	Apr. 22, 1869	New Kincardine	New Kincardine.
16. P. Melville, M.A., B.D.	Apr. 12, 1870	Carleton	Carleton, St. John.
17. J. C. Burgess, B.A.	May 5, 1870	Richmond	Richmond.
18. K. McKenzie, B.A.	Feb. 22, 1872	St. Stephen	St. Stephen.
19. W. P. Begg, M.A.	June 28, 1872	St. George	St. George.
20. M. R. Paradis	May 19, 1875	Prince William	Prince William.
21. W. Ross	Nov. 14, 1876		

9. PRESBYTERY OF MIRAMICHI.—W. M. WILSON, *Clerk.*

1. Angus McMaster	Apr. 18, 1842	New Mills	N. Mills, Best. Co.
2. James Law, M.A.	Oct. 14, 1847	Richibucto	Kingston, Kent C.
3. T. G. Johnston	July 21, 1855	Blackville	Blackville.
4. Thomas Nicholson	Nov. 1859	River Charlo	Blackville.
5. James Anderson	June 1865	Newcastle	Newcastle.
6. W. M. Wilson	Nov. 16, 1865	Chatham	Chatham.
7. Samuel Houston, M.A.	Jan. 19, 1869	Bathurst	Bathurst.
8. Alex. Russell	Feb. 22, 1876	Dalhousie	Dalhousie.
9. W. M. Cullagh	June 7, 1876	Red Bank	Red Bank.
10. J. A. F. McBain	1869	St. John's	Chatham.

VACANCIES.

St. John's	Chatham.
St. Stephen's	Blackriver.
St. Stephen's	Tabusintac.
Bas River	Bas River.
Kouchibouguac	Kouchibouguac.
Campbellton	Campbellton.
New Richmond	New Richmond.
New Carlisle	New Carlisle.
Hope Town and Port Daniel	

10. PRESBYTERY OF PRINCE EDWARD ISLAND.—J. M. McLEOD, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. R. S. Patterson M.A.	1826	Bedeque.	Bedeque.
2. A. C. Campbell	1846	Strathalbyn	Strathalbyn.
3. Jas. Allan	1846	Cove Head	Cove Head.
4. Isaac Murray, D.D.	1850	Cavendish	Cavendish.
5. Alex. Munro	1850	Brown's Creek & Valley Field	Valley Field.
6. Alex. McLean, M.A.	1852	Belfast	Belfast.
7. Ken. McLennan, M.A.	1853	Charlottetown	Charlottetown.
8. W. Scott	1853	St. Peter, etc.	Brackley Pt. Rd.
9. H. Crawford	1853	Richmond Bay	Port Hill.
10. J. M. McLeod	1853	Charlottetown	Charlottetown.
11. N. McKay	1855	Summerside	Summerside.
12. John McKinnon	1855	Georgetown	Georgetown.
13. R. Laird	1856	Princetown	Princetown.
14. W. R. Frame	1862	Mt. Stewart, etc.	Mt. Stewart.
15. J. G. Cameron	1867	Bay Fortune, etc.	Souris.
16. S. C. Gunn	1870	East St. Peter's	East St. Peter's.
17. Wm. Grant	1869	Clyde River, etc.	West St. Peter's.
18. Chas. Fraser	1871	West Cape	West Cape.
19. A. F. Carr	1871	Alberton, etc.	Alberton.
20. J. Sutherland	1873	Woodville, etc.	Woodville.
21. W. P. Archibald	1875	Tryon, etc.	Crapaud.
22. E. S. Bayne	1876	Murray Harbor	Murray Harbor.
VACANCIES.		New London	
		Dundas	

11. PRESBYTERY OF NEWFOUNDLAND.—J. D. PATTERSON, *Clerk.*

1. Moses Harvey	Free St. Andrew's	St. John's.
2. Alex. Ross		Harbor Grace.
3. J. D. Patterson	St. Andrew's	St. John's.
4. D. Creelman		Bay of Islands.
5. W. R. Cruickshank	Bell's Cove	Bell's Cove.

SYNOD OF MONTREAL AND OTTAWA.

Meets at Montreal, in Erskine Church, on 2nd Tuesday of May, 1878, at 7.30 p.m.

12. PRESBYTERY OF QUEBEC.—MALCOLM MacKENZIE, *Clerk.*

MINISTERS.	DATE OF ORINATION	CONGREGATIONS.	POST OFFICES.
1. John Cook, D.D.	Dec. 25, 1835	St. Andrew's, Quebec	Quebec.
2. William B. Clark	Sept. 1839	Without Charge	Quebec.
3. Peter Lindsay, B.A.	Oct. 12, 1833	Sherbrooke	Sherbrooke, Que.
4. James McConechy	Mar., 1854	Leads	Kinnear's Mills, Q.
5. Duncan Anderson	Dec. 26, 1854	Point Levi	Levis, Que.
6. James Hanran	July 4, 1861	St. Sylvestre	St. Sylvestre, Que.
7. Malcolm McKenzie	Feb. 12, 1862	Inverness	Inverness, Que.

12. PRESBYTERY OF QUEBEC.—*Continued.*

D. Clerk.

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MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
8. John Macdonald	Feb. 26, 1864	Scotstown	Scotstown, Que.
9. James McCaul, B.A.	Aug. 24, 1864	Three Rivers	Three Rivers, Q.
10. Henry Edmison, A.M.	Oct. 18, 1866	Melbourne	Melbourne, Que.
11. John McKenzie	Feb. 13, 1877	Hampden	Hampden, Que.
12. M. F. Boudreau	Aug. 8, 1877	Danville	Danville, Que.
13. F. M. Dewey	Aug. 9, 1877	Richmond, etc.	Richmond, Que.
ORDAINED MISSIONARIES.			
1. James Hume	Feb. 20, 1844	Kennebec Road	Kennebec Rd., Q.
2. Thomas Fenwick	Oct. 31, 1861	Metis	Metis, Que.
VACANCIES.			
.....	.....	Lingwick	Gould, Que.
.....	.....	Winslow	Stornoway, Que.
.....	.....	Valcartier	Valcartier, Que.
.....	.....	Chalmers' Church, Quebec ..	Quebec.
MISSION STATIONS.			
.....	.....	Lake Megantic .....	.....
.....	.....	Cacouna .....	.....
.....	.....	Riviere du Loup .....	.....
.....		Coaticook	

13. PRESBYTERY OF MONTREAL.—JAMES PATTERSON, *Clerk.*

M. Clerk.

John's.
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John's.
y of Islands.
l's Cove.

S, at 7.30 p.m.

Clerk.

POST OFFICES.

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herbrooke, Que.
nnear's Mills, Q.
vis, Que.
s. Sylvestre, Que.
verness, Que.

1. James C. Muir, D.D.	Apr. 29, 1836	Georgetown	N Georgetown, Q.
2. Joseph Elliot	Oct. 1836	Nazareth St. Ch., Montreal ..	Montreal, Que.
3. John Jenkins, D.D.	Aug. 1837	St. Paul's Church, Montreal ..	Montreal, Que.
4. John Irvine	Jan. 1846	Mille Isles	Mille Isles, Que.
5. John C. Baxter	Feb. 7, 1849	Stanley St. Church, Montreal ..	Montreal, Que.
6. James Watson, A.M.	Aug. 29, 1849	Huntingdon and Athlestone ..	Huntingdon, Que.
7. William Forlong	Oct. 11, 1853	Henry's Church, Lachute	Lachute, Que.
8. James Patterson	Sep. 14, 1857	Hemmingford	Hemmingford, Q.
9. S. Somerville Stobbs ..	Dec. 22, 1857	St. Matthew's Ch., Montreal {	Pt. St. Charles, Montreal, Que.
10. John Mackie	May 11, 1859	First Church, Lachute	Lachute, Que.
11. D. H. MacVicar, LL.D.	Oct. 19, 1859	Presb. College, Montreal	Montreal, Que.
12. Daniel Paterson, A.M.	Oct. 24, 1860	St. Andrew's	St. Andrew's, Que.
13. Chas. M. McKeracher ..	Aug. 22, 1861	English River and Howick	Howick, Que.
14. Robert Campbell, A.M.	Apr. 10, 1862	St. Gabriel Ch., Montreal	Montreal, Que.
15. James B. Muir, A.M.	Apr. 3, 1863	St. Andrew's Ch., Huntingdon ..	Huntingdon, Que.
16. Donald Ross, B.D.	Oct. 3, 1865	Lachine	Lachine, Que.
17. John S. Lochead, A.M.	Sep. 21, 1866	Valleyfield	Valleyfield, Que.
18. Robert H. Warden	Nov. 15, 1866	Agency of Fr. Evangelization ..	Montreal, Que.
19. William A. Johnston	Sep. 25, 1867	Rockburn and Gore	Rockburn, Que.
20. John Campbell, A.M.	Nov. 3, 1868	Presb. College, Montreal	Montreal, Que.
21. James Fleck, B.A.	Mar. 21, 1869	Knox Church, Montreal	Montreal, Que.
22. John Nicholls	May 1, 1869	St. Mark's Church, Montreal ..	Montreal, Que.
23. James S. Black	Mar. 31, 1870	Erskine Church, Montreal	Montreal, Que.
24. P. S. Livingston, B.A.	Aug. 17, 1871	Russeltown	Russeltown, Que.
25. James Hally	Dec. 17, 1872	St. Therese, etc.	St. Therese de Blainville, Que.
26. John Scrimger, A.M.	Aug. 23, 1873	St. Joseph St. Ch., Montreal ..	Montreal, Que.
27. James Wellwood	Sep. 16, 1873	Cote des Neiges	Cote des Neiges, Q.
28. George McKay	Nov. 5, 1873	Calvin Church, La Guerre	St. Anicet, Que.

PRESBYTERY OF MONTREAL.—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
29. D. W. Morison, B.A.	Nov. 19, 1878	Ormatown	Ormatown, Que.
30. Charles Brouillette	Oct. 21, 1875	St. Louis de Gonsague	St. Louis de Gonsague, Q.
31. Thomas Bennett	Oct. 12, 1876	Beauharnois & Chateaugay	Chateaugay Basin, Que.
32. John J. Casey	Dec. 12, 1876	Elgin and Athlétane	Athlétane, Que.
33. J. G. Cattanaach	Aug. 29, 1877	Dundee	Dundee, Que.
34. Jas. Fraser	Jan. 15, 1870	Chatham and Grenville	Cushing, Que.
35. Peter Wright	Aug. 23, 1870	Chalmers' Church, Montreal	Montreal, Que.
VACANCIES.			
		Free Ch., Cote St., Montreal	Montreal, Que.
		Farnham Centre	Farnham Cent., Q.
		La Prairie	
		Taylor Church, Montreal	
MISSION STATIONS.			
		New Glasgow	
		Harrington	
		Avoca	
		Arundel and DeSalaberry	
		Victoria Mission, Montreal	
		St. Antoine, Montreal	
		Tanneries, Montreal	
Hugh Niven		Retired Minister, Herdman's Corners, Que.	
Robert Laing		Assistant in St. Paul's Church, Montreal.	
Charles G. Glass		Ordained Missionary.	
Charles Chiniquy		Ordained Missionary.	
Joshua Fraser, B.A.		Ordained Missionary.	
John Jones		Minister without Charge.	
R. H. Hoskin	"	"	"
R. Wilson	"	"	"
J. Hutchison	"	"	"

14. PRESBYTERY OF OTTAWA.—JAMES CARSWELL, Clerk.

1. William Lochead	Dec. 1880	Without Charge	Almonte, Ont.
2. Alex. Mann, D.D.	May 14, 1840	St. Andrew's Ch., Pakenham.	Pakenham, Ont.
3. W. M. Christie	Oct. 3, 1849	Westmeath	Beachburg.
4. John Dunbar	May 10, 1853	Buckingham, etc.	Buckingham.
5. James Whyte	Nov. 24, 1858	Manotick and Gloucester	Manotick, Ont.
6. George Bremner	Feb. 15, 1860	McNab	White Lake, Ont.
7. Walter Ross, A.M.	Oct. 13, 1862	Beckwith	Carleton Place, O.
8. D. J. MacLean	Feb. 11, 1863	Arnprior	Arnprior, Ont.
9. C. Innis Cameron	Aug. 2, 1865	New Edinburgh	New Edinburgh, O.
10. William Moore	Mar. 28, 1866	Bank St. Church, Ottawa	Ottawa, Ont.
11. D. M. Gordon, B.D.	Aug. 6, 1866	St. Andrew's Church, Ottawa	Ottawa, Ont.
12. James Tait	Oct. 3, 1866	Fitzroy and Torbolton	Fitzroy Harbor, O.
13. Robert Knowles	Oct. 31, 1866	Ramsay	Blakeney, Ont.
14. James Carswell	Oct. 17, 1867	Aylmer	Aylmer, Que.
15. J. B. Edmondson	Oct. 1867	St. John's Church, Almonte	Almonte, Ont.
16. W. D. Ballantyne	Nov. 1, 1867	Pembroke	Pembroke, Ont.
17. F. W. Farries	May 18, 1868	Knox Church, Ottawa	Ottawa, Ont.
18. John Bennett	June 29, 1869	St. Andrew's Ch., Almonte	Almonte, Ont.
19. John A. G. Calder	April, 1871	Osgoode	Osgoode, Ont.
20. R. S. McDiarmid	June 29, 1871	Russel and Gloucester	Ottawa, Ont.
21. Robert Campbell, A.M.	Oct. 28, 1871	McNab and Horton	Renfrew, Ont.

22. R.
23. Jan.
24. J. M.
25. Jos.
26. Ale.
27. Joh.
28. Mar.
29. Wm.
30. Hug.
31. Rob.
32. Tho.
33. A. M.
34. Hug.

ORDAINING
1. Josep
2. Marc

MISS

RETIRE

1. Alexan
2. Thom
3. James

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1. Freder

1. Donald
2. William
3. Charles
4. Robert
5. J. S. M.
6. J. S. B.
7. H. Lan

PRESBYTERY OF OTTAWA—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
22. R. H. Whillans, B.....	Sep. 26, 1872	Nepean	Ottawa, Ont.
23. James Stewart	Sep. 27, 1872	Victoria St. Ch., Pakenham ..	Pakenham, Ont.
24. J. M. MacAlister, B.A.....	Nov. 8, 1872	Beckwith and Ashton	Ashton, Ont.
25. Joseph Gandier	Dec. 31, 1872	Coulange	Ft. Coulange, Que.
26. Alexander MacLaren	Mar. 12, 1873	Bristol	Bristol, Que.
27. John Fairlie	Aug. 21, 1873	L'Orignal and Hawkesbury ..	L'Orignal, Ont.
28. Mark Turnbull	Sep. 7, 1873	Mission on Upper Ottawa ..	Des Joachims, O.
29. Wm. Armstrong, A.M.....	May 14, 1874	Daly Street Church, Ottawa ..	Ottawa, Ont.
30. Hugh Maguire	Dec. 8, 1874	Wakefield	Wakefield, Que.
31. Robert Hughes	Mar. 23, 1876	Alice and Pettawawa	Penbrooke, Ont.
32. Thomas Muir	Oct. 24, 1876	Metcalfe	Metcalfe, Ont.
33. A. M. McClelland	May 1, 1877	Richmond	Richmond, Ont.
34. Hugh McPhayden	June 11, 1877	Cumberland and Bearbrooke ..	Cumberland.
VACANCIES.			
.....	.....	Zion Church, Carleton Place ..	.....
.....	.....	Aylwin .....	.....
.....	.....	North Gower	N. Gower, Ont.
ORDAINED MISSIONARIES.			
1. Joseph Whyte	Aug. 7, 1862	Rochesterville and Hull .....	.....
2. Marc Ami .....	.....	French Presb. Ch., Ottawa.....	.....
MISSION STATIONS.			
.....	.....	Bearbrooke and Cambridge...	.....
.....	.....	East Templeton .....	.....
.....	.....	Castleford .....	.....
.....	.....	Wilberforce .....	.....
.....	.....	Huntley and Kinburn .....	.....
.....	.....	Desert .....	.....
.....	.....	Cantley and Portland .....	.....
.....	.....	Plantagenet .....	.....
.....	.....	Hull .....	.....
.....	.....	Upper Ottawa .....	.....
.....	.....	Admaston .....	.....
.....	.....	Alwyn .....	.....
RETIRED MINISTERS.			
1. Alexander Spence, D.D.....	.....	.....	Elgin, Scotland.
2. Thomas Scott	Jan. 12, 1844 .....	.....	Curran, Ont.
3. James Sinclair	Oct. 24, 1853 .....	.....	Huntley, Ont.
WITHOUT CHARGE.			
1. Frederick Home	June, 1866 .....	.....	Ottawa, Ont.
15. PRESBYTERY OF GLENGARRY.—J. S. BURNET, Clerk.			
1. Donald Ross	July 20, 1850	Knox Church, Lancaster	Lancaster, Ont.
2. William Ross	Sept. 5, 1860	Kirkhill	Kirkhill, Ont.
3. Charles Cameron	May 1, 1861	Knox Church, Roxborough ..	Moose Creek, Ont.
4. Robert Binnie	May 26, 1861	Knox Church, Cornwall	Cornwall, Ont.
5. J. S. Mullan	Dec. 31, 1861	St. Matthew's Ch., Osnabruk ..	Woodlands, Ont.
6. J. S. Burnet	Mar. 6, 1868	St. Andrew's Ch., Martintown ..	Martintown, Ont.
7. H. Lamont, D.D	Feb. 22, 1866	St. Luke's Church, Finch	Newington, Ont.

PRESBYTERY OF GLENGARRY.—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
8. Kenneth Macdonald	Oct. 25, 1863	Indian Lands	Athol, Ont.
9. N. McNish, L.L.D.	Apr. 29, 1868	St. John's Church, Cornwall	Cornwall, Ont.
10. William Grant	Oct. 18, 1869	Vankleek Hill	Vankleek Hill, O.
11. D. H. McLennan	Mar. 6, 1877	Alexandria	Alexandria, Ont.
12. Alex. McGillivray	Sep. 21, 1877	St. Andrew's, Williamstown	Williamstown, O.
13. F. McLennan	Sep. 27, 1877	Kenyon	Skye, Ont.
VACANCIES.			
		Knox Ch., Dalhousie Mills	Dalhousie Mills.
		{ Dalhousie Mills, & Cote St.	
		George	
		Lunenburg and Avonmore	
MISSION STATIONS.			
		East Hawkesbury	
		South Finch	
		Summerstown	

16. PRESBYTERY OF BOCKVILLE.—JOHN CROMBIE, Clerk.

1. John Morrison	May 12, 1829	Waddington, New York	Madrid Springs. New York.
2. William Bain, D.D.	Oct. 29, 1845	St. Andrew's Ch., Perth	Perth.
3. William T. Canning	May 1, 1849	Oxford	Oxford Mills.
4. Solomon Mylne	Oct. 16, 1850	St. Andrew's Ch., Smith's Falls	Smith's Falls.
5. James W. Chesnut	Mar. 10, 1853	Dunbar and Colquhoun's	Dunbar.
6. Robert McKenzie	May, 1858	Dalhousie and N. Sherbrooke	McDonald's Cor.
7. George M. Clark	Sep. 10, 1858	Kemptville	Kemptville.
8. John Crombie	Aug. 8, 1855	Union Ch., Smith's Falls	Smith's Falls.
9. James Wilson, A.M.	July 14, 1856	Lanark	Lanark.
10. George Porteous	Aug. 22, 1860	Matilda	Iroquois.
11. William Cochrane	Nov. 13, 1862	Middleville and Dalhousie	Middleville.
12. Archibald Brown	Jan. 27, 1864	Lyn and Yonge	Lyn.
13. D. McGillivray, B.A.	July 16, 1867	St. John's Ch., Brockville	Brockville.
14. Elias Mullan	Sep. 18, 1867	North Augusta and Fairfield	North Augusta.
15. William Burns	May 19, 1869	Knox Ch., Perth	Perth.
16. George Burnfield, B.A.	Jan. 3, 1871	First Presb. Ch., Brockville	Brockville.
17. Andrew Rowat	Mar. 2, 1871	North St. West Winchester	West Winchester
18. John J. Richards	Aug. 10, 1874	Westport and Newboro	Westport.
19. Archibald Henderson	Sep. 27, 1874	Prescott	Prescott.
20. Alexander H. Cameron	Nov. 12, 1874	{ St. Andrew's Ch., S. Gower } and Mountain	Heekston.
21. John Leishman	Dec. 29, 1874	South Gower and Mountain	South Gower.
22. W. M. McKibbin, B.A.	Oct. 7, 1875	Edwardsburgh and Iroquois	Edwardsburgh.
23. William J. Dey, M.A.	Jan. 6, 1876	Spencerville and Ventnor	Spencerville.
VACANCIES.			
		Kitley	
		Morrisburgh and Iroquois	
MISSION STATIONS.			
		Bathurst and S. Sherbrooke	
		Darling	
		Palmerston	
		Lavant	
		Oliver's Ferry and Lombardy	
		Merrickville	
		N. Williamsburgh	

1. Henr
2. Robe
3. Jas.
4. John
5. Andr
6. G. M.
7. J. H.
8. G. D.
9. Thos.
10. Thom
11. Howa
12. Alex
13. David
14. John
15. D. Bea
16. F. Mc
17. John
18. John
19. M. W.
20. James
21. James
22. John
23. John
24. A. B.
25. R. J.
26. James
27. Donald

MISSION

SYNOD OF TORONTO AND KINGSTON.

Meets at Kingston, on 2nd Tuesday of May, 1878, at 7.30 p.m.

17. PRESBYTERY OF KINGSTON.—T. S. CHAMBERS, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Henry Gordon	July 16, 1833	Without Charge	Gananoque.
2. Robert Neill, D.D.	Jan. 29, 1840	Seymour	Burnbrae.
3. Jas. Williamson, LL.D.	Feb. 25, 1845	Professor of Queen's College ..	Kingston.
4. John B. Mowat, M.A.	May 2, 1850	"	Kingston.
5. Andrew Wilson	Jan. 20, 1851	Brook St. Church, Kingston ..	Kingston.
6. G. M. Grant, M.A.	"	Principal of Queen's College ..	Kingston.
7. J. H. Mackerras, M.A.	Sep. 20, 1853	Professor	Kingston.
8. G. D. Ferguson, B.A.	May 16, 1855	"	Kingston.
9. Thos. S. Chambers	May 23, 1855	Storrington and Pittsburg ..	Sunbury.
10. Thomas G. Smith	Aug. 3, 1856	St. Andrew's Ch., Kingston ..	Kingston.
11. Howard D. Steele	Dec. 30, 1856	Amherst Island	Stella.
12. Alexander Young	Jan. 8, 1857	Napanee	Napanee.
13. David Wishart	Apr. 6, 1857	St. Peter's Church, Madoc ..	Madoc.
14. John McMechan	May 26, 1857	Pictou	Pictou.
15. D. Beattie	Apr. 27, 1857	Campbellford	Campbellford.
16. F. McCuaig	Nov. 29, 1860	Chalmers' Ch., Kingston ..	Kingston.
17. John Turnbull	June 24, 1862	{ Melrose, Lonsdale and Shannonville	Meirose.
18. John Burton	Nov. 17, 1864	John St. Church, Belleville ..	Belleville.
19. M. W. Maclean, M.A.	Aug. 15, 1866	St. Andrew's Ch., Belleville ..	Belleville.
20. James M. Gray	Aug. 4, 1869	St. Andrew's Ch., Stirling ..	Stirling.
21. James M. Boyd	July 11, 1871	{ Demorestville and Black Settlement	Demorestville.
22. John Gallaher	Nov. 14, 1871	St. John's Ch., Pittsburg ..	Pittserry.
23. John L. Stuart, B.A.	July, 1875	Trenton	Trenton.
24. A. B. Nicholson	Sep. 1, 1875	Lansdowne and Fairfax	Lansdowne.
25. R. J. Craig, M.A.	Apr. 27, 1876	Mill Point	Mill Point.
26. James Cormack, B.A.	Aug. 8, 1876	{ Glenvale, Harrowsmith, and Wilton	Harrowsmith.
27. Donald Kelso	Oct. 3, 1876	Roslin and Thurlow	Roslin.
VACANT.		St. Columba and St. Paul, Madoc	
		Rawdon and Marmora	
		St. Andrew's Ch., Gananoque ..	
		Camden and Sheffield	
MISSION STATIONS.		Wolfe Island	
		Mill Haven and Fredericks- burg	
		Consecon	
		Huntingdon	
		Hinchinbrooke and Bedford ..	
		Wollaston and L'Amable	
		Carlow and Mayo	
		Monteagle and McLure	
		Morton	

18. PRESBYTERY OF PETERBOROUGH.—WILLIAM DONALD, *Clerk*.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. J. M. Roger, M.A.	March, 1838	Pastor Emeritus, St. Paul's ...	Peterborough.
2. John Paterson	 1840	Without charge	Chatham.
3. James Cleland	May 9, 1843	Mill St. Ch., Port Hope	Port Hope.
4. John Ewing	Jan., 1846	{ Mt. Pleasant, Omemees & Lakeville }	Mount Pleasant
5. W. C. Windel	Nov. 3, 1847	Cartwright and Ballyduff	Lotus.
6. John W. Smith	March, 1849	Grafton and Vernonville	Grafton.
7. Francis Andrew's	 1851	Keene and Westwood	Keene.
8. William Bennett	Sept., 1855	Springville and Bethany	Springville.
9. Wm. White	June 24, 1857	Warsaw and Dummer	Warsaw.
10. Peter Duncan	Oct. 27, 1857	Colborne and Brighton	Colborne.
11. Wm. Lochead	Sept. 21, 1859	Fenelon Falls and Somerville	Fenelon Falls.
12. Wm. Donald	Oct. 31, 1860	First Pres. Ch., Port Hope	Port Hope.
13. Wm. MacWilliam, M.A.	Sept. 23, 1863	Bethesda Church, Alnwick	Harwood.
14. Jas. Ballantine	April 26, 1866	Cobourg	Cobourg.
15. Jas. M. Douglas	Oct. 8, 1867	Indore, Hindostan	Indore.
16. Wm. Hodnett	June 4, 1869	Perrytown, Oakhill & Knoxville	Perrytown.
17. W. A. McKay, M.A.	Dec. 16, 1870	Baltimore and Coldsprings	Baltimore.
18. N. Clark	May 16, 1871	Lakefield and North Smith	Lakefield.
19. D. Sutherland, M.A.	Nov. 11, 1873	Percy and Campbellford	Warkworth.
20. T. F. Fotheringham, } M.A.	July 21, 1875	Norwood and Hastings	Norwood.
21. Jas. Cameron, M.A.	Feb. 20, 1876	Millbrook and Centreville	Millbrook.
22. E. F. Torrance, M.A.	July, 1876	St. Paul's Ch., Peterborough	Peterborough.
23. Alex. Bell .....	.....	St. Andrew's Ch., Peterboro'	Peterborough.
VACANT.	.....	Bobcaygeon .....	.....
MISSION STATIONS.	.....	Chandos and Burleigh	Haultain.
.....	.....	Harvey .....	.....
.....	.....	Haliburton	Haliburton.
.....	.....	Minden Mission Group	Minden.

19. PRESBYTERY OF WHITBY.—WALTER R. ROSS, *Clerk*.

1. Alex. Kennedy	Sep. 30, 1835	Dunbarton and Canton	Dunbarton.
2. A. A. Drummond	Oct. 20, 1847	Newcastle	Newcastle.
3. Wm. Peattie	June 34, 1860	Erskine Ch., and Claremont	Claremont.
4. John Little, M.A.	Nov. 1860	Bowmanville	Bowmanville.
5. John Hogg	Aug. 2, 1864	Oshawa	Oshawa.
6. James Douglas	Aug. 2, 1865	Port Perry and Prince Albert	Port Perry.
7. W. M. Roger, M.A.	Nov. 1866	Ashburn and Utica	Ashburn.
8. Adam Spenser	Aug. 4, 1868	Bowmanville	Bowmanville.
9. B. Chambers, B.A.	July, 1870	Whitby	Whitby.
10. J. A. Carmichael	May 25, 1875	Columbus and Brooklin	Columbus.
VACANT.	.....	Newtonville and Kendal	Newtonville.
.....	.....	Pickering	Pickering.
MISSION STATIONS.	.....	Orono	Orono.
.....	.....	Enniskillen	Enniskillen.

20. PRESBYTERY OF LINDSAY.—J. R. Scott, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Dugald McGregor	Mar. 31, 1848	North Mara and Longford	Uptergrove
2. James T. Paul	July 5, 1850	Balsover	Balsover.
3. A. McKay, M.A.	Aug. 13, 1852	Eldon	Lorneville.
4. A. Currie, M.A.	Oct. 23, 1861	Brook	Soraya.
5. James Hastie	Oct. 23, 1863	Lindsay	Lindsay.
6. John McNabb	Dec. 11, 1867	Beaverton and South Mara	Beaverton.
7. J. L. Murray	Oct. 26, 1868	Woodville	Woodville.
8. D. Macdonald	Nov. 26, 1872	Cambray and Fenelon	Cambray.
9. D. D. McLennan	Dec. 18, 1872	Kirkfield and Victoriaville	Kirkfield.
10. E. Cockburn, M.A.	Mar. 18, 1873	Uxbridge and Leaskdale	Uxbridge.
11. J. Campbell, B.A.	Sep. 3, 1874	Cannington and Manila	Cannington.
12. S. Acheson	Aug. 1876	Wick	Wick.
VACANT.			
		Scott and Uxbridge	Sandford.
MISSION STATIONS.			
		Sunderland and Vroomantou	Sunderland.
		Coboconk	Coboconk.
		Head Lake	Head Lake.
		Digby	Uphill.
		Carden	Dalrymple.
RETIRED MINISTER.			
J. R. Scott			Cambray.

21. PRESBYTERY OF TORONTO.—R. MONTEATH, Clerk.

1. M. Willis, D.D., LL.D.	1821	Ex-Principal of Knox College	London, Eng.
2. Alex. Topp, D.D.	Jan. 25, 1838	Knox Church, Toronto	Toronto.
3. Wm. Reid, D.D.	Jan. 29, 1840	Western Agent of Church	Toronto.
4. James Dick, Emeritus Minister	Dec. 22, 1842	Richmond Hill and Thornhill.	Richmond Hill.
5. Robt. Wallace	July 15, 1846	West Church, Toronto	Toronto.
6. Wm. Gregg, M.A.	Jan. 23, 1847	Professor of Knox College	Toronto.
7. Jas. Pringle	Jan. 19, 1848	Brampton and Derry West	Brampton.
8. Wm. Stewart	Mar. 22, 1848	Hornby	Hornby.
9. Wm. Meikle	Sep. 25, 1848	Oakville	Oakville.
10. Josh. Alexander, M.A.	May 29, 1851	Union and Norval	Norval.
11. John Smith	Sep. 2, 1851	Bay St. Church, Toronto	Toronto.
12. James Adams	July 28, 1852	West King	Nobleton.
13. Wm. Caven, D.D.	Oct. 7, 1855	Principal of Knox College	Toronto.
14. Wm. McLaren	June, 1853	Professor of Knox College	Toronto.
15. Wm. E. Mackay, F.A.	Oct. 22, 1856	Bethel Church, Orangeville	Orangeville.
16. J. M. King, M.A.	Oct., 1857	Gould St. Church, Toronto	Toronto.
17. Alex. McFaul	Mar. 17, 1858	Caledon	Caledon.
18. J. G. Robb, D.D.	June 24, 1858	Cooke's Church, Toronto	Toronto.
19. David Mitchell	Oct., 1858	Central Church, Toronto	Toronto.
20. Jas. Carmichael	Oct. 3, 1860	St. Andrew's Ch., King	Laskey.
21. John Eadie	March, 1862	Boston Church and Milton	Milton.
22. William Aitken	Nov. 1, 1865	St. Andrew's Ch., Vaughan	Maple.
23. D. J. Macdonnell, B.D.	Nov. 20, 1866	St. Andrew's Ch., Toronto	Toronto.
24. G. M. Milligan, B.A.	Feb. 4, 1868	Old St. Andrew's Ch., Toronto	Toronto.
25. R. M. Croll	May 19, 1868	Chingquacousy	Claude.
26. Jas. Carmichael, M.A.	Nov. 10, 1870	St. Andrew's Ch., Markham	Markham.
27. J. Breckenridge	Mar. 28, 1871	Streetsville	Streetsville.

PRESBYTERY OF TORONTO—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
28. J. M. Cameron	Nov. 23, 1871	East Church, Toronto	Toronto.
29. R. Pettigrew, M.A.	Jan. 5, 1873	Weston and Woodbridge	Weston.
30. Don. McIntosh	June 17, 1873	Melville Ch., Markham	Cashel.
31. E. D. McLaren, B.D.	Sep. 23, 1873	Cheltenham, etc.	Cheltenham.
32. R. D. Fraser M.A.	Sep. 29, 1873	Charles St. Church, Toronto.	Toronto.
33. Robt. Gray	April 7, 1874	York Mills and Fisherville....	York Mills.
34. Peter Nicol	Oct. 27, 1874	{ Knox Church, Vaughan, & Albion	Elder's Mills.
35. Isaac Campbell	Nov. 2, 1874	Richmond Hill and Thornhill ..	Richmond Hill.
36. Alex. Gilray	Jan. 5, 1875	College St. Church, Toronto..	Toronto.
37. Malcolm MacGillivray, B.A.	Oct. 5, 1875	St. Andrew's Ch., Scarborough	Woburn.
38. Jno. R. Gilchrist, B.A.	Oct. 10, 1875	Shelburne, etc.	Shelburne.
39. Walter Amos	Nov. 9, 1876	Aurora	Aurora.
40. R. P. McKay	Oct., 1877	Knox Church, Scarborough ..	Agincourt.
VACANCIES.			
.....	.....	Georgetown, etc.	Georgetown.
.....	.....	Laskey and East King	Temperanceville
.....	.....	Georgina	Sutton.
.....	.....	Queensville, etc.	Queensville.
.....	.....	Mono and Caledon	Alton.
.....	.....	Alton, etc.	Alton.
.....	.....	Munsie's Corners .....	.....
.....	.....	Newmarket .....	.....
.....	.....	Mount Albert, etc. ....	.....
.....	.....	Mono Centre Road, etc. ....	.....
.....	.....	Brookton .....	.....
RETIRED MINISTERS WITHOUT CHARGE.			
1. James Bain	 1836	.....	Markham.
2. David Conits	 1836	.....	Brampton.
3. George Lawrence	Apr. 23, 1837	.....	Toronto.
4. A. Lewis	Aug. 6, 1840	.....	Mono Mills.
5. R. Monteath	Apr. 23, 1841	Clerk of Pres. of Toronto.	Toronto.
6. J. Barclay, D.D.	Dec. 6, 1842	.....	Toronto.
7. Wm. Inglis	Dec. 21, 1847	.....	Toronto.
8. Arch. Cross	Aug. 17, 1848	.....	Yorkville.
9. Wm. Barr	Sep. 29, 1848	.....	Orangeville.
10. Jas. Stuart	Aug. 23, 1849	.....	Toronto.
11. John Brown	May 30, 1854	.....	Newmarket.
12. W. C. Young	Sep. 6, 1854	.....	Toronto.
13. W. Barnhill, B.D. ....	.....	.....	Toronto.

2^d. PRESBYTERY OF BARRIE.—ROBERT MOODIE, *Clerk*.

1. Wm. Fraser	Sep. 2, 1834	First West Gwillimbury	Bond Head.
2. Wm. Cleland	August, 1849	West Gwillimbury & Innisfil.	Bradford.
3. Robert Rodgers	Dec. 4, 1850	Collingwood	Collingwood.
4. John Gray, M.A.	May 21, 1851	Orillia	Orillia.
5. Wm. McConnell	April, 1854	{ Central Church, Craigvale, } and Lefroy	Lefroy.
6. George Cray	Dec. 1850	Flos and Medonte	Hillsdale.
7. Robert Moodie	March, 1863	Stayner and Sunnidale	Stayner.

RETIRED
WITHOUT
1. Samuel
2. W. John
3. Wm. Mc

PRESBYTERY OF BARRIE—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
8. John Leiper	July, 1864	Barrie	Barrie.
9. Jas. A. McConnell	Dec., 1864	{ First and Second Tecum-	Tottenham.
10. D. Macdonald, M.A.	Jan. 11, 1865	seth, and Adjala	Creemore.
11. A. Macdonald, B.A.	Jan. 31, 1866	E. Nottawasaga, & Creemore	Duntroon.
12. A. Findlay, Ord. Mis.	Jan. 7, 1867	West Nottawasaga	Bracebridge.
13. Smith Hutcheson	Feb. 10, 1871	{ Bracebridge, Monk and } South Falls	Shanty Bay.
14. Thomas McKee	Oct. 10, 1871	Guthrie Church, Oro	Angus.
15. Robert Fairbairn	Dec. 11, 1872	Angus and New Lowell	Jarret's Corners.
16. E. W. Panton	Dec. 9, 1873	Essex and Willis Church	Bradford.
17. J. R. S. Burnett	Dec. 16, 1874	{ Bradford and Second West } Gwillimbury	Alliston.
18. Robt. Scott, Ord. Mis.	Aug. 3, 1875	Alliston and Carlisle	Wyebridge.
19. J. J. Cochrane	Apr. 4, 1876	{ Penetanguishene, Vint's } Settlement, Wyebridge, } Midland, Flos & McCrae's } Settlement	Thornton.
20. Stuart Acheson	Oct. 11, 1876	Town Line and Dry	Cookstown.
		Cookstown and First Essa	
VACANCIES.			
.....	.....	Knox Church, Oro	Nevis.
.....	.....	Rosemont and Mulmur	Rosemont.
.....	.....	Duntroon and Nottawa	Nottawa.
.....	.....	{ Burns Church and Dunn's } Settlement	West Essa.
MISSION STATIONS.			
.....	.....	Tay, Medonte and Coldwater.	
.....	.....	{ Washago, Severn Bridge & } Ardfra	
.....	.....	Gravenhurst and Draper	
.....	.....	Rosseau and Turtle Lake	
.....	.....	{ Port Carling, Raymond, and } Shannon	
.....	.....	{ Baysville, Drake's and } Macaulay	
.....	.....	Allansville and Huntsville.	
.....	.....	{ Stisted, Port Sydney, and } Town Line	
.....	.....	Russel Settlement and Mid-	
.....	.....	dle Medonte	
.....	.....	Minising and Grenfell	
.....	.....	{ Waubesaushene, Port Severn } and Sturgeon Bay	
.....	.....	{ Doe Lake, Beggaboro', Mag- } anetawan and Spence	
RETIRED MINISTERS. WITHOUT CHARGE.			
1. Samuel Porter	Apr. 20, 1846	.....	Barrie.
2. W. Johnson, M.A.	Nov. 1852	.....	"
3. Wm. McKee, B.A.	Mar. 2, 1856	Inspector of Schools, S. Simcoe	Clover Hill.

23. PRESBYTERY OF OWEN SOUND.—D. B. WHIMSTER, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. D. Morrison, M.A.....	Oct. 22, 1851	Knox Church, Owen Sound....	Owen Sound
2. R. Dewar.....	Oct. 7, 1855	Lake Shore and Leith	Annan.
3. J. Cameron.....	Feb. 18, 1859	Chatsworth	Chatsworth.
4. A. McDiarmid.....	Apr. 27, 1859	Latona.....	Latona.
5. D. McNaughton, M.A.....	Oct. 1868	North Keppel and Sarawak....	North Keppel.
6. A. McLennan.....	May 25, 1869	Knox Church, Sydenham.....	Hoath Head.
7. D. J. McInnes.....	July 28, 1869	Thornbury and Heathcote....	Clarksburg.
8. H. Currie.....	Feb. 1870	Keady, Desboro, and Peabody	Keady.
9. D. B. Whimster.....	Oct. 15, 1873	Meaford	Meaford.
10. Arch'd. Stevenson.....	Jan. 20, 1874	St. Vincent and Sydenham....	Blantyre.
11. J. Somerville, M.A.....	Aug. 25, 1875	Division St. Ch., Owen Sound.	Owen Sound.
VACANT.....		Kilsyth and North Derby.....	Kilsyth.
MISSION STATIONS.		Collingwood M. and Ravenna	
		Griersville	
		Euphrasia and East Holland.	
		Wlarton, etc.	
		Parry Sound District.....	

24. PRESBYTERY OF SAUGEEN.—WM. PARK, *Clerk.*

1. Patrick Greig.....	1854	Normandy	Orchardville.
2. John MacMillan.....	June 29, 1857	Knox Church, Mount Forest..	Mount Forest.
3. Robt. C. Moffat.....	Oct. 10, 1857	{ Free St. John's Church, Walkerton	Walkerton.
4. Wm. Park.....	May 18, 1859	Durham	Durham.
5. Wm. Mathieson.....	May 1, 1862	North Arthur	Mount Forest.
6. Daniel Duff.....	April 19, 1864	North and West Brant	Malcolm.
7. John Morrison.....	Jan. 9, 1866	Proton	Cedarville.
8. Hugh Crozier.....	Mar. 24, 1869	Egremont	Holstein.
9. John Baikie.....	Aug. 1, 1871	Guthrie Church, Harriston...	Harriston.
10. Robt. F. Gunn.....	July 27, 1875	Hanover and West Bentinck..	Hanover.
11. Jno. A. McAlmon.....	Oct. 12, 1875	Markdale, Berkeley, etc.	Markdale.
12. Robt. Harkness.....		Osprey	Maxwell.
13. John M. McIntyre.....	Sep. 17, 1873	Knox Church, Harriston.....	Harriston.
14. Stephen Young.....		Clifford	Clifford.
15. Donald Fraser.....		St. Andrew's Ch., Mt. Forest..	Mount Forest.
16. D. Stewart.....		Arthur	Arthur.
17. D. W. Cameron.....		Palmerston	Palmerston.
18. A. C. Stewart.....		Mackintosh and Belmore	Belmore.
VACANCIES.		St. Andrew's Ch., Priceville...	Priceville.
		Rocky Saugeen	Durham.
		{ South Luther and Little Toronto	Luther.
		Priceville and Durham Road.	Priceville.

25. PRESBYTERY OF GUELPH.—ROBT. TORRANCE, *Clerk.*

1. George Smellie.....	Mar. 18, 1836	Melville Church	Fergus.
2. Richard Bentley.....	Sep. 18, 1844	Union Church	Galt.
3. Thos. Wardrope.....	Aug. 18, 1845	Chalmers Church	Guelph.
4. Robt. Torrance.....	Nov. 11, 1846	First Congregation	Guelph.

PRESBYTERY OF GUELPH—Continued.

Clerk.

POST OFFICES.

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Mount Forest.
Malcolm.
Cedarville.
Holstein.
Harriston.
Hanover.
Markdale.
Maxwell.
Harriston.
Clifford.
Mount Forest.
Arthur.
Palmerston.
Belmore.

Priceville.
Durham.
Luther.
Priceville.

Clerk.

Fergus.
Galt.
Guelph.
Guelph.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
5. Wm. S. Ball, B.A.	Feb. 28, 1849	Knox Church	Guelph.
6. Jas. K. Smith, M.A.	Jan. 18, 1853	Knox Church	Galt.
7. Jas. Middlemiss	June 3, 1856	Chalmer's Church	Elora.
8. Wm. Masson	Oct. 9, 1856	St. Andrew's Church	Galt.
9. Daniel Anderson	Dec. 28, 1857	Calvin Ch. and Moorefield	Rothsary.
10. A. D. McDonald	April 20, 1859	Knox Church	Elora.
11. Wm. Millican	Sep. 21, 1859	St. John's Ch. and Mimosa	Garafraxa.
12. Alex. McKay, D.D.	April 25, 1860	Duff Church	Morrison.
13. J. B. Mullan	July 28, 1862	St. Andrew's Church	Fergus.
14. George Haigh	April, 1863	Door, Hespeler and Preston	
15. J. C. Smith	July, 1864	St. Andrew's Church	Guelph.
16. John Davidson	Feb. 4, 1866	{ Alma, and Zion Church, Nichol. }	Alma.
17. Neil McDiarmid	Feb. 6, 1868	West Puslinch	Crieff.
18. Donald Strachan	Sep. 8, 1868	Rockwood	Rockwood.
19. Donald Boyd Cameron	Dec. 16, 1868	Knox Church	Acton.
20. D. J. M. Innes	July 28, 1869	Erin and Caspringe	Erin.
21. Jas. F. Dickey	July 13, 1872	St. Andrew's Church	Berlin.
22. Jas. Bryant	Jan. 26, 1875	Glenallan and Hollin	Glenallan.
23. H. H. Macpherson, M.A.	Nov. 24, 1875	{ Nassagaweya and Camp- bellville	Nassagaweya.
24. A. M. Hamilton, M.A.	May 22, 1877	Chalmer's Church	Winterbourne.
25. D. Symth		First Church, Eramosa	Guelph.
26. Robt. Fowle	Oct. 25, 1877	Hillsburgh and Price's Corners	
27. And. Dryburgh	July 24, 1877	Elmira and Hawkesville	Hawkesville.
MISSION STATIONS.			
E. B. N. Millard, Ord. Miss.		New Hamburg and Preston	Preston.
		Eden Mills	Eden Mills.
RETIRED MINISTERS WITH- OUT CHARGE.			
1. J. G. MacGregor			Elora.
2. John Duff			Elora.
3. Wm. Barrie, D.D.			Guelph.

SYNOD OF HAMILTON AND LONDON.

Meets at Stratford, in Knox Church, on 2nd Tuesday of April, 1878.

26. PRESBYTERY OF HAMILTON.—J. LAING, Clerk.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. William Hancock	1834	N. Pelham and Port Robinson	Welland.
2. John Porteous	1842	Port Dalhousie	Pt. Dalhousie.
3. Samuel Fenton	1843	Vittoria, Charlotteville, etc.	Vittoria.
4. James Black	1853	{ Caledonia, Argyle St. and Allan Settlement	Caledonia.
5. John Laing, M.A.	1854	Dundas, Knox Church	Dundas.

PRESBYTERY OF HAMILTON—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
6. James Gordon, M.A.	1854	Clifton, St. Andrew's Church	Clifton.
7. William Craigie.	1856	Port Dover, Knox Church	Port Dover.
8. John James, D.D.	1857	Hamilton, Knox Church	Hamilton.
9. John G. Murray	1858	Grimsby and Muir's Settlement	Grimsby.
10. Charles Campbell	1858	Niagara, St. Andrew's Church	Niagara.
11. Donald H. Fletcher	1860	Hamilton, McNab St. Church.	Hamilton.
12. Thomas Wilson	1862	Caledonia, Sutherland St.	Caledonia.
13. George Burson	1863	St. Catharines, Knox Church.	St. Catharines.
14. Alex. Dawson, M.A.	1863	Beamsville and Clinton	Beamsville.
15. Alex. Grant, M.A.	1863	Oneida, Indiana and Cayuga.	Dufferin.
16. Thos. McGuire	1864	Jarvis and Walpole.	Jarvis.
17. J. L. Robertson, M.A.	1865	Nairn Church	Strabane.
18. George Yeomans	1869	Dunnville	Dunnville.
19. George Chrystal	1869	Flamboro West	Flamboro.
20. Wm. P. Walker	1872	{ Binbrook and Cheyne Ch., Saltfleet }	Elfrida.
21. James Pullar	1872	Lynedoch and Silver Hill	Lynedoch.
22. Edward Vincent	1872	{ E. Seneca, Blackheath, & Calstor. }	Canfield.
23. S. W. Fisher	1874	{ Wellington Square and Waterdown }	Burlington.
24. George Bruce, B.A.	1875	St. Catharines, First Congreg.	St. Catharines.
25. R. Thynne	1875	Beverly	Kirkwall.
26. C. D. McDonald	1875	Thorold and Merriton	Thorold.
27. James Frazer	1876	St. Ann's and Wellandport	St. Ann's.
28. John H. Ratcliff	1876	Ancaster and Alberton	Ancaster.
RETIRED MINISTERS.			
29. George Cheyne, M.V.	1881	Without Charge.	Tapleystown.
30. Martin W. Livingstone	1881	" "	Simcoe.
31. S. C. Fraser, M.A.	1844	" "	Hamilton.
32. James Herald	1859	" "	Dundas.
33. A. Forbes	1859	" "	Waterdown.
34. Robert G. McLaren	1862	" "	Greensville.
35. John Gauld			Hamilton.
36. S. Dodds			St. Catharines.
VACANCIES.			
		Welland, Crowland, etc.	
		Hamilton Central Church	
		Kilbride	
		Hamilton, St. Paul's Church.	
		Hamilton, St. John's Church.	
		Simcoe, St. Paul's Church	
		Waterdown and Nelson	
		Pt. Colborne	
		Drummondville and Chippewa	
MISSION STATIONS.			
		St. Catharines, Aymes' Av. Ch.	
		Fort Erie and Ridgeway	
		Stevensville	
		Delhi	

1. Thom
2. Thom
3. Walter
4. W. T. J.
5. Wm. B.
6. W. Coe
7. John M.
8. Robt. L.
9. R. N. G.
10. Jas. L.
11. D. D. M.
12. J. M. A.
13. John T.
14. Andrew
15. G. C. M.
16. John A.
17. W. M. I.

VAC

MISSION

1. Donald
2. Wm. R.
3. James R.
4. J. J. A.
5. James R.
6. John R.
7. John M.
8. G. Cuth
9. David C.
10. John M.
11. Neil M.
12. Peter M.
13. James R.
14. Lachlan
15. John Th
16. George
17. J. Allist
18. Mungo
19. John A.
20. John A.
21. Donald
22. Gustav
23. Robert
24. John M.
25. John M.

27. PRESBYTERY OF PARIS.—WILLIAM COCHRANE, D.D., *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Thomas Lowry.....	Sep. 24, 1839	Wellington St., Brantford.....	Brantford.
2. Thomas Alexander.....	March, 1836	Mt. Pleasant and Burford.....	Mohawk.
3. Walter Inglis.....	Oct. 1842	Stanley St., Ayr.....	Ayr.
4. W. T. McMullen.....	Nov. 5, 1850	Knox.....	"
5. Wm. Robertson, M.V.....	Jan. 26, 1859	Chesterfield.....	Chesterfield.
6. W. Cochrane, M.A., D.D.....	June 7, 1859	Zion Church, Brantford.....	Brantford.
7. John McEwan.....	Sep. 8, 1859	Erskine Church, Ingersoll.....	Ingersoll.
8. Robt. Hume, M.A.....	May 26, 1860	St. George.....	St. George.
9. R. N. Grant.....	Dec. 21, 1865	Knox Church, Ingersoll.....	Ingersoll.
10. Jas. Little.....	 1866	Drumbo and Princeton.....	Princeton.
11. D. D. McLeod.....	July 3, 1867	Dumfries Street, Paris.....	Paris.
12. J. M. Aull.....	May 20, 1868	Ratho and Innerkip.....	Ratho.
13. John Thomson, M.A.....	Nov. 21, 1871	Knox Church, Ayr.....	Ayr.
14. Andrew Glendinning.....	July 10, 1873	Glenmorris.....	Glenmorris.
15. G. C. McRobbie.....	Nov. 1874	Tilsonburg and Culloden.....	Tilsonburg.
16. John Anderson.....	Nov. 25, 1874	River Street, Paris.....	Paris.
17. W. M. Martin.....	July 21, 1875	Norwich and Wyndham.....	Norwich.
VACANCIES.		(Richwood and Shower's Corners.....)	
		Chalmers' Ch., Woodstock.....	Woodstock.
		St. Andrew's, East Oxford.....	Cathcart.
MISSION STATIONS.		Brantford Zion Ch. Mission..	
		Beachville, etc.....	

28. PRESBYTERY OF LONDON.—GEORGE CUTHBERTSON, *Clerk.*

1. Donald McKenzie.....	May, 1834	.....	Ingersoll.
2. Wm. R. Sutherland.....	Feb. 16, 1840	Ekfrid.....	Strathburn.
3. James B. Duncan.....	July 1, 1843	Forest and McKay.....	Forest.
4. J. J. A. Proudfoot, D.D.....	July 16, 1843	1st Presb. Church, London.....	London.
5. James Ferguson.....	Nov. 21, 1855	Alvinston and Euphemia.....	Alvinston.
6. John Rennie.....	Apr. 22, 1857	Carlisle and Ailsa Craig.....	Ailsa Craig.
7. John McRobbie.....	Oct. 21, 1857	Petrolia.....	Petrolia.
8. G. Cuthbertson.....	Oct. 7, 1857	Wyoming and Plympton.....	Wyoming.
9. David Camelon.....	 1858	St. James', London.....	London.
10. John Milloy.....	Feb. 2, 1859	Argyle Church, Aldboro.....	Crinan.
11. Neil McKinnon.....	Feb. 22, 1861	Mosa.....	Kilmartin.
12. Peter McDermid.....	Nov. 6, 1861	Moore.....	Brigden.
13. James Donaldson.....	June 3, 1862	Wardsville.....	Wardsville.
14. Lachlan Cameron.....	Nov. 5, 1862	Thamesford.....	Thamesford.
15. John Thompson.....	Apr. 25, 1866	St. Andrew's, Sarnia.....	Sarnia.
16. George Sutherland.....	Nov. 14, 1866	Fingal.....	Fingal.
17. J. Allister Murray.....	Oct. 7, 1867	St. Andrew's, London.....	London.
18. Mungo Fraser.....	Oct. 10, 1867	St. Thomas.....	St. Thomas.
19. John A. McDonald.....	Dec. 1870	Wallacetown.....	Wallacetown.
20. John Abraham.....	Nov. 5, 1872	Watford.....	Watford.
21. Donald F. Sage.....	July 23, 1873	Parkhill and McGillivray.....	Parkhill.
22. Gustavus Munro.....	Aug. 10, 1873	Zorra.....	Embro.
23. Robert Scobie.....	Aug. 20, 1873	Strathroy.....	Strathroy.
24. John Munro.....	 1874	New Glasgow.....	Aldboro.
25. John M. Goodwillie.....	July 13, 1875	North Plympton.....	Camlachie.

PRESBYTERY OF LONDON—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
26. D. McEachern	Oct. 8, 1878	Glencoe and Dunwich	Glencoe.
27. Hugh McGregor		Kintyre	Rodney.
28. Hector Currie	Apr. 25, 1878	Widder and Lake Road	Theodford.
29. Alex. Urquhart		{ Chalmers and Duff's Ch. } Dunwich	Cowal.
30. J. Wells		East Williams	E. Williams.
31. D. McDonald		Napier	Napier.
32. Alex. Henderson		Hyde Park	Hyde Park.
33. P. C. Goldie		Delaware	Delaware.
VACANCIES.			
.....		Guthrie's Ch., Longwood, etc.	
.....		{ Cromlin and Dorchester } Station	
.....		Lobo and Caradock	
.....		Parkhill	
.....		Lucan	
.....		Adelaide and Williams	

29. PRESBYTERY OF CHATHAM.—WILLIAM WALKER, Clerk.

1. Alex. W. Waddell	Nov. 30, 1847	Harwich	Rondeau.
2. Angus McColl	Feb. 18, 1848	Adelaide St., Chatham	Chatham.
3. Wm. King	May 1851	Buxton	Buxton.
4. William Walker	Oct. 25, 1853	Wellington St., Chatham	Chatham.
5. Arch. Currie	Feb. 7, 1860	Ridgetown and Kilmarnock	Ridgetown.
6. Fred. Smith	April, 1867	Amherstburg	Amherstburg.
7. John Becket	May 27, 1868	Thamesville	Thamesville.
8. John Gray	Nov. 16, 1870	Windsor	Windsor.
9. D. L. McKechie	Sep. 28, 1875	Bothwell	Bothwell.
10. W. C. Armstrong	Mar. 8, 1877	Florence and Dawn	Florence.
11. C. Lafontaine		Teacher, St. Ann School	St. Ann, Ill., U.S.
12. J. R. Battisby	 1877	St. Andrew's, Chatham	Chatham.
VACANCIES.			
.....		Elmira, Illinois	
.....		Wallaceburg	
.....		Dover and Oliver Section	
.....		Tilbury East	
MISSION STATIONS.			
.....		Sombra	
.....		Dresden	
.....		Wallaceburg	
.....		Tilbury West and Comber	
.....		Mersea	
.....		Maldstone	

30. PRESBYTERY OF STRATFORD.—JOHN FOTHERINGHAM, Clerk.

1. James Boyd	July 7, 1847	Wallesey	Crosshill.
2. Daniel Gordon	Oct. 1849	Harrington	Harrington.
3. David Mann	Dec. 28, 1855	Biddulph	Cranton.
4. Robert Hamilton	June 30, 1858	Fullarton & Avonbank	Motherwell.
5. Robert Hall	Apr. 17, 1860	Nissouri N. & S	Thorndale.

6. John
7. Arch.
8. Robt.
9. John
10. Jas.
11. J. E.
12. John
13. Peter
14. John
15. E. W.
16. T. T.

RETIRE

17. Thoma
18. D. Al

V

MISSION

1. G. Bell
2. Wm. C.
3. John F.
4. John S.
5. Andrew
6. Durcan
7. John A.
8. Alex. S.
9. William
10. Peter C.
11. John S.
12. David
13. John S.
14. A. F. M.
15. Wm. A.
16. A. G. F.
17. George
18. John B.
19. Duncan
20. William
21. J. B. T.
22. Donald
23. James
24. W. Stev
25. Hugh M

MISSION

F

PRESBYTERY OF STRATFORD—*Continued.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
6. John K. Hislop	Nov. 19, 1862	Avonton & Carlingford	Avonton.
7. Archibald Stewart	Nov. 26, 1862	North Easthope	Shakespeare.
8. Robert Renwick	Jan. 28, 1863	Elma Centre & W. Monckton.	Newry Station.
9. John McAlpine	 1863	St. Mary's	St. Mary's.
10. Jas. W. Mitchell, M.A.	May 23, 1867	Knox Church, Mitchell	Mitchell.
11. J. Edgar Croly, M.A.	Nov. 25, 1868	Millbank	Millbank.
12. John W. Bell, M.A.	Dec. 23, 1868	Listowel	Listowel.
13. Peter Scott	Mar. 5, 1872	Hibbert	Cromarty.
14. John J. Cameron, M.A.	 1874	St. Andrew's Ch., N. Easthope.	Shakespeare.
15. E. W. Waite .....	.....	St. Andrew's Ch., Stratford ..	Stratford.
16. T. T. Johnston	Oct. 30, 1877	Molesworth and Trowbridge ..	Molesworth.
RETIRED MINISTERS.			
17. Thomas McPherson .....	.....	.....	Stratford.
18. D. Allan .....	.....	.....	Goderich.
VACANCIES.			
.....	.....	Knox Church, Stratford	Stratford.
.....	.....	Shakespeare and Hampstead ..	Shakespeare.
.....	.....	Burns' Ch., Milverton, etc.	Milverton.
MISSION STATIONS.			
.....	.....	Burns' Ch., East Zorra	Strathallan.
.....	.....	Ellice and Logan .....	.....

31. PRESBYTERY OF BRUCE.—A. G. FORBES, *Clerk.*

1. G. Bell, B.A., LL.D.	May 30, 1844	St. Paul's	Walkerton.
2. Wm. Graham	Jan. 15, 1845	Pine River	Pine River.
3. John Fraser	Aug. 1845	Knox Church, Kincardine	Kincardine.
4. John Scott	Oct. 8, 1850	North Bruce	North Bruce.
5. Andrew Tolmie	June 2, 1853	Southampton and W. Arran ..	Southampton.
6. Duncan Cameron	Mar. 3, 1854	Lucknow and South Kinloss ..	Lucknow.
7. John Anderson	Oct. 11, 1854	Tiverton	Tiverton.
8. Alex. Sutherland	 1846	Knox Church, Ripley	Dingwall.
9. William Blain	July 4, 1854	Tara, Allanford, etc.	Tara.
10. Peter Currie	Feb. 19, 1855	Zion Church, Teeswater	Teeswater.
11. John Stewart	Mar. 8, 1855	Chalmers' Ch., Kincardine	Kincardine.
12. David Wardrope	June, 1855	Westminster	Teeswater.
13. John Straith	Jan. 13, 1857	Knox Church, Paisley	Paisley.
14. A. F. McQueen	Dec. 15, 1858	Grant's Church, Huron	Dingwall.
15. Wm. Anderson, M.A.	June 29, 1860	St. Andrew's Ch., Kincardine ..	Kincardine.
16. A. G. Forbes	Dec. 11, 1862	Kinloss and Bervie	Kinloss.
17. George McLennan	Nov. 8, 1864	Centre Bruce and Underwood ..	Underwood.
18. John Bethune	Feb. 15, 1871	Chesley and Salem Church ..	Chesley.
19. Duncan Davidson	Oct. 15, 1872	Langside	Langside.
20. William Ferguson	Jan. 2, 1873	Glamis	Glamis.
21. J. B. Taylor	July 23, 1873	St. Andrew's Ch., Lucknow	Lucknow.
22. Donald McKeracher	July 7, 1874	Prince Arthur's Landing	P. Ar. Landing.
23. James Gourlay, M.A.	Mar. 3, 1875	Port Elgin and Dunblane	Port Elgin.
24. W. Stewart	July 10, 1877	Sault Ste Marie	Sault Ste Marie.
25. Hugh McKay	July 10, 1877	Manitoulin Island	Manitoulin.
MISSION STATIONS.			
.....	.....	Riversdale and Enniskillen	Riversdale.
.....	.....	Pinkerton	Elm Grove.

32. PRESBYTERY OF HURON.—ARCH. McLEAN, *Clerk.*

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
1. Charles Fletcher.....	Nov., 1842	.....	Goderich.
2. Thomas Goldsmith....	Jan., 1845	Seaforth	Seaforth.
3. Robert Ure, D.D.	Oct., 1850	Knox Ch., Goderich, etc.....	Goderich.
4. John Ross	Sept., 1851	Brucefield	Brucefield.
5. Samuel Jones	Sept., 1853	Knox Ch., Brussels	Brussels.
6. Matthew Barr	Feb., 1854	McKillop and Tuckersmith ..	Seaforth.
7. George Brown	Aug., 1856	Wroxeter and Fordwich	Wroxeter.
8. James Sieveright, B.A.	July, 1857	Knox Ch., Goderich, etc.....	Goderich.
9. Alex. Grant	Aug., 1858	Ashfield	Kintail.
10. Hugh Cameron	Oct., 1862	Kippen	Kippen.
11. A. Y. Hartley	June, 1864	Rodgerville and Exeter	Exeter.
12. John Ferguson	Jan., 1865	Melville Ch., Brussels	Brussels.
13. Henry Gracey	Mar., 1865	Thames Road and Kirkton ..	Farquhar.
14. Robt. Leask	Nov., 1865	St. Helen's and Whitechurch..	St. Helens.
15. Hector McQuarrie	May, 1866	Wingham	Wingham.
16. Arch. McLean	Nov., 1866	Blyth	Blyth.
17. James Pritchard	Oct., 1868	Bluevale and Eadie	Bluevale.
18. Mark Danby	Feb., 1873	Bayfield Road and Berne	Varna.
19. Thomas Thomson	Nov. 1874	Union Ch., Brucefield	Brucefield.
20. J. B. Scott	Dec., 1874	Egmondville	Seaforth.
21. D. M. McRae	June, 1875	Cranbrook and Ethel	Grey.
22. A. McNaughton .....	.....	Walton	Walton.
23. P. Musgrave	May, 1898	Duff's Ch., and Winthrop	seaforth.
VACANT.	.....	Dungannon and Pt. Albert ..	.....
.....	.....	Belgrave	Belgrave.
.....	.....	Bayfield and Bethany.....	Porter's Hill.
MISSION STATIONS.	.....	Brewster.....	Brewster.
.....	.....	Goderich, (Gaelic) .....	.....
.....	.....	East Ashfield .....	.....

PRESBYTERY OF MANITOBA.

JAMES ROBERTSON, *Clerk.*

1. John Black, D.D.....	July 31, 1851	Kildonan.....	Kildonan, Man.
2. John Scott	June 29, 1853	Emerson, etc.....	Emerson, Man.
3. H. J. Borthwick, M.A.	August, 1853	Boyne, etc.....	Boyne, Man.
4. A. Matheson	Nov. 20, 1860	Little Britain, etc.....	Lower Ft. Garry.
5. Jas. Robertson	Nov. 18, 1869	Knox Church, Winnipeg.....	Winnipeg, Man.
6. Geo. Bryce, M.A.	Sep. 19, 1871	Manitoba College.....	Winnipeg, Man.
7. S. Donaldson, B.A.....	July 8, 1872	Woodlands, etc.....	Woodlands, Man.
8. Thos. Hart, M.B.	July 31, 1873	Manitoba College	Winnipeg, Man.
9. H. McKellar	Oct. 27, 1874	Clear Springs	Winnipeg, Man.
10. Allan Bell	July 14, 1875	Portage la Prairie.....	Portage la Prairie.
11. Geo. Flett.....	Aug. 10, 1875	Okanase, etc.....	Okanase, N. W. T.
12. J. S. Stewart.....	Aug. 9, 1876	Palestine, etc.....	Palestine, Man.

13. D. C.
14. A. C.
15. W. R.
16. P. Str.

ALPHA

[The figure]

Abraham, Jo
Acheson, Sa
" Stu
Adams, Jam
Alexander, J
" J
Allan, James
" John
" Danie
Ami, Marc...
Amos, W...
Anderson, Jo
" Dan
" Dur
" Jam
" John
" Wm
Andrews, F.
Archibald, W
Armstrong, V
" W.
Aitken, J. Wm.
Aull, J. M.
Bain, Wm ...
" James
Baikie, John
Ball, Wm. S.
Ballantine, J.
Ballantyne, W
Barclay, John

PRESBYTERY OF MANITOBA—Continued.

MINISTERS.	DATE OF ORDINATION	CONGREGATIONS.	POST OFFICES.
13. D. C. Johnson.....	Oct. 11, 1876	Prince Albert School.....	Prince Albert T., [N. W.]
14. A. Campbell.....	Oct. 9, 1879	.....	.....
15. W. R. Ross.....	Feb. 6, 1881	.....	.....
16. P. Straith.....	.....	.....	.....
VACANCIES.			
.....	.....	Prince Albert Mission.....	Prince Albert
.....	.....	High Bluff.....	High Bluff.
.....	.....	Rockwood, etc.....	Rockwood.
.....	.....	Headingley, etc.....	Headingley.
.....	.....	Caledonia, etc.....	Caledonia.

ALPHABETICAL LIST OF MINISTERS OF THE PRESBYTERIAN CHURCH IN CANADA.

[The figures following the names denote the Presbyteries to which they belong.]

Abraham, John... 28	Barnhill, Wm. ... 21	Borthwick, H. J. 33	Cameron, Chas. I. 14
Acheson, Sam'l... 20	Barr, W. 21	Boyd, James 30	" Chas. 15
" Stuart... 22	" Matt. 32	Boyd, J. M. 17	" J. M. 21
Adams, James... 21	Barrie, Wm. 25	Brockenridge, J. 21	" James... 23
Alexander, Thos. 27	Battisby, J. R. ... 29	Bremner, Geo. ... 14	" D. W. 24
" Jos... 21	Baxter, John J. ... 5	Brooke, John..... 8	" L.B. 25
Allan, James..... 10	Baxter, J. C. 13	Brouillette, T. 12	" Lachlin 26
" John M. 9	Bayne, E. S. 10	" C. 13	" John J. ... 30
" Daniel ... 30	Beattie, D. 17	Brown, John..... 21	" Duncan 31
Ami, Marc..... 14	Beastie, J. K. ... 8	" Geo. 32	" Hugh 32
Amos, W. 21	Becket, John 29	" Arch. 16	" James. 18
Anderson, John... 27	Begg, W. P. 8	Bruce, G. 26	Camelon, David. 23
" Daniel... 25	Bell, Alex. 18	" W. T. 8	Campbell, John. 6
" Duncan 12	" John W. 30	Bryant, James ... 9	" Alex. 10
" James. 9	" George 31	" James 25	" R. 13
" John 31	" Allan 33	Bryce, G. 33	" John 13
" Wm 31	Bennet, James . 8	Burgess, J. C. 8	" R. 14
Andrews, F. 18	" John 14	Burnet, J. S. 15	" Alex. 33
Archibald, W. P. 10	" Thos. 13	" J. R. S. 22	" Chas. 26
Armstrong, Wm 14	" Wm. 18	Burnfield, G. 16	" Isaac 21
" W. C. 29	Bentley, Richard 25	Burns, Wm. 16	" John 20
Aitken, Wm. 21	Bernard, Sam. 6	" R. F. 6	Canning, Wm. T. 16
Aull, J. M. 27	Bethune, John ... 31	Burrows, A. 5	Carmichael, J. A. 19
Bain, Wm. 16	Binnie, Robert ... 15	Burson, George... 26	" Jas. 21
" James..... 21	Black, James..... 26	Burton, John..... 17	" J. 21
Baikie, John 24	" John 38	Byers, James..... 5	Carr, A. F. 10
Ball, Wm. S. 25	" James S. 13	Calder, J. A. G. ... 14	Carswell, Jas. ... 14
Ballantine, J. 18	Blain, Wm. 31	Cameron, Alex. ... 5	Casey, J. J. 13
Ballantyne, W. D. 14	Blair, D. B. 8	" John G. 10	Cattaneach, J. G. 13
Barclay, John ... 21	Boudreau, M. F. 12	" A. H. 10	Caven, Wm. 8

W. 22	McConnell, J. A. 23	McKnight, A. 6	Monteath, R. 21	Robb, J. G. 21
D. C. 33	" Wm. 23	" Laron, A. 14	Moodie, Robert 22	Robertson, J. 33
a, Wm. A. 13	" Cun, R. 4	" R. G. 26	Moore, William 14	" J. L. 23
ne, T. G. 9	" Cuag, F. 17	" Lean, A. 26	Morrison, P. M. 7	" J. 13
T. T. 30	" Cullagh, W. 9	" J. 2	" John 16	" W. 27
John 18	" Cullooh, W. 6	" A. 10	" D. W. 13	" John. 9
am 32	" Curdy, E. A. 8	" Alex. 10	" John 24	Roddick, Geo. 22
K. J. 6	" Dermid, P. 28	" C.E. 1	" D. 23	Rodgers, Robt. 3
17	" Diarmid, A. 23	" D. J. 14	Mowat, J. B. 17	" E. B. 23
19	" H. J. 14	" Arch. 32	Mowitt, A. J. 6	Roger, J. M. 18
John M. 21	" N. 25	" M. W. 17	Muir, James C. 13	" Walter M. 19
29	" Donald, A. B. 25	" Lennan, D. H. 15	" James B. 13	Rosborough, Jas. 6
14	" C. D. 26	" F. 15	" Thos. 14	Ross, Alex. 8
29	" D. 20	" Alex. 23	Mullan, J. B. 23	" Ebenezer 5
14	" J. 12	" G. 31	" Jas. S. 15	" Alexander. 11
26	" Don. 28	" D. D. 20	" Elias 16	" Donald 13
13	" J. A. 28	" Leod, D. D. 27	Munro, John 28	" 15
10	" J. 13	" J. M. 10	" Jno. 4	" William 15
15	" K. 15	" H. 1	" Gus. 28	" Walter 14
James 9	" Dougal, D. 1	" Lung, J. 24	" Alex. 10	" Walter R. 33
21	" Eachren, D. 28	" Lise, D. 8	Murray, W. 9	" John 32
5	" Ewen, J. 27	" Master, A. 9	" Isaac 6	Rowat, A. 16
52	" Faul, A. 21	" Mechan, J. 17	" John 1	Russell, A. 9
John 3	" Gillivray, J. D. 6	" Millan, Wm. 8	" J. D. 6	Sage, D. F. 28
man, John. 16	" M. 21	" Jno. 5	" James. 4	Scobie, R. 28
n, Robt. W. 17	" D. 16	" D. 24	" J. G. 28	Scrimger, John. 18
21	" Gregor, P. G. 6	" Jno. 7	" J. L. 20	Scott, J. B. 32
ay, Peter. 12	" H. 28	" Mullen, W. T. 17	" J. A. 28	" J. R. 20
9, James. 19	" D. 20	" Nab. E. 23	" Thos. 7	" Thomas. 14
ngston, P. S. 13	" Guire, T. 26	" Nabb, J. 20	Musgrave, Peter. 32	" W. 9
M.W. 23	" Innes, D. J. 25	" Naughton, D. 23	Myline, Solomon. 16	" H. McD. 9
ead, J. S. 16	" Intosh, D. 21	" Alex. 32	Naismith, C. 4	" F. 30
Wm. 14	" J. 17	" Neil, L. G. 6	Neill, Robert 17	" John 31
18	" A. 1	" Nish, N. 15	Neish, D. 6	" E. 38
an, J. A. 5	" Intyre, J. 24	" Pherson, T. 30	Nichols, J. 13	" R. 22
John B. 32	" Kay, J. 12	" H. H. 25	Nicol, Peter 21	Sedgwick, R. 6
ry, John. 27	" G. 15	" L. 28	Nicholson, Thos. 9	" T. 4
Donald, A. 23	" H. B. 4	" Quarrie, H. 27	Niven, Hugh 13	Seiveright, Jas. 32
" D. 24	" H. 12	" Queen, A. 31	Fanton, E. 22	Simpson, J. 13
donnell, D. J. 13	" J. 10	" Rae, D. 8	Paradis, M. R. 8	" A. 6
ferlan, J. 12	" G. McG. 5	" D. B. 32	Park, William 24	" I. S. 8
kie, J. 12	" N. 10	" Robbie, J. 28	Patterson, R. S. 10	" A. McL. 3
kay, W. E. 22	" K. 8	" Robbie, G. G. 8	" J. D. 11	" James. 14
kerras, J. H. 1	" A. 25	" William, W. 18	" Jas. 13	" G. 13
keracher, D. 2	" W. A. 18	" Vicar, D. H. 13	Paterson, Dan. 13	Smith, Thos. G. 17
Laren, W. 2	" A. 20	" Mann, Alex. 14	" John 18	" J. C. 25
" E. D. 2	" Hugh 31	" D. 30	Paul, James T. 20	" John W. 15
lean, J. 2	" R. P. 21	Martin, W. 27	Pettie, Wm. 19	" J. K. 28
lennan, K. 2	" Kee, W. 22	Masson, W. 25	Pettigrew, Robt. 31	" Ed. 5
pherson, T. 2	" T. 22	Matheson, A. 33	Pitblado, C. B. 6	" Fred. 29
" H. H. 2	" Keohnie, D. L. 29	" W. 24	Pollock, A. 22	" John 21
guire, H. 2	" Kellar, H. 33	Meek, John C. 21	Porter, Samuel 6	Smellie, C. 25
well, W. 2	" Keracher, C. M. 13	Meikle, Wm. 21	Porteous, Geo. 16	Smyth, D. 25
Alister, J. M. 2	" D. 31	Meilville, Peter. 8	" John 26	Somerville, J. 23
Almon, J. A. 2	" Kichan, A. J. 3	Miller, A. P. 3	Pringle, James. 31	Spence, Alex. 14
Alpine, J. 2	" Kenzie, D. 26	" Eben. D. 7	Pritchard, Jas. 32	Spenser, A. 19
Bain, J. A. F. 2	" J. 12	Millen, Wm. 8	Proudfoot, J. J. A. 26	Steel, H. D. 17
Caul, J. 2	" M. 12	Milligan, Geo. M. 21	Pullar, J. 26	Stevenson, A. 23
Clelland, A. M. 2	" K. 2	Millroy, John 28	Quinn, James 8	" R. 16
Clung, J. 2	" R. 16	Mitchell, Wm. 13	Ratcliffe, J. H. 26	Stirling, A. 9
Coll, A. 2	" Kibbin, W. 16	" Jas. W. 30	Reid, William 21	Stewart, M. 2
" Jas. 2	" Kinnon, D. 5	" D. 21	Rennie, John 28	" John 3
Conechy, Jas. 2	" N. 28	Moffatt, R. C. 24	Renwick, Robt. 30	" James. 14
	" J. 3		Richards, J. J. 1	
			Richardson, Wm. 8	

Stewart, Wm. 8	Sutherland, D. 8	Turnbull, John... 17	Whillans, Robt... 14
" W. 21	" D. 1	Ure, Robert 32	Whimster, D.B... 23
" A. C. 24	" A. 31	Urquhart, A. 28	White, William. 18
" D. 24	" W.R. 28	Vincent, E. 26	" Joseph 14
" John 31	" Geo. 29	Waddell, A. W. ... 29	Whyte, James ... 14
" J. S. 33	Tait, James 14	Waits, E. W. 30	Willis, M. 21
" Arch. 30	Talloch, T. 4	Wallace, J. 8	Wilson, Matthew 1
" W. 31	Tanner, Charles. 12	" Robert. 21	" W. M. 9
Stobbs, S. S. 13	Taylor, J. B. 31	Walker, Geo. 3	" James 16
Strachan, D. 25	Thompson, Jas. ... 3	" Wm. P. 26	" Andrew. 17
Straith, John 31	" A. F. 2	" Wm. 29	" R. 13
" P. 33	" John. 23	Warden, R. H. 13	" Thos. 26
Stuart, Alex. 6	Thomson, John. 27	Wardrope, Thos. 25	Williamson, J. 17
" John 8	" Thos. 33	" David. 31	Windel, Wm. C. 18
" Wm. 8	Thorburn, Wal... 6	Watson, James... 4	Wishart, David. 17
" James 21	Thynne, Robt... 30	" James. 13	Wyllie, A. T. 5
" J. L. 17	Toimie, Andrew. 31	" Peter 14	Wright, Peter 13
Sutherland, J. M. 4	Topp, Alexander 21	Waters, David ... 8	Yeomans, G. A. ... 26
" J. A. F. 6	Torrance, E. F. ... 18	Weir, George. 1	Young, A. 17
" John 10	" Robt. 25	Wells, John 28	" Stephen 24
" D. 18	Turnbull, Mark. 14	Wellwood, Jas. ... 13	" W. C. 21

FOREIGN MISSIONARIES.

Annard, J., Aneiteum, New Hebrides.
McKenzie, J. W., Fate,
Robertson, H. A., Erromanga, "
Christie, T., Trinidad.
Grant, K. J., "

Morton, J., Trinidad
McKay, G. L., Tamsui, Formosa.
Fraser, J. B., M.D. "
Douglas, J. M., Indore, India.
Campbell, J. F., "

FEMALE MISSIONARIES.

Miss Fairweather, Indore, India.
" Rodgers, "

Miss Forrester, Indore, India.
" McGregor "

PROBATIONERS, ETC.

In Synod of Maritime Provinces.

Boyd, J.
" S.
Fitzpatrick, J.
Fogo, W.
Fraser, D. S.
George, F. W.
McLean, A.
McLeod, D.
Robertson, J.
" Wallace.
Russell, S.

Ministers retired, or without charge, occasionally engaged in Ministerial Work.

Baxter, J. L., Truro.
Cameron, J., Elmsdale.
Christie, G., Yarmouth.
McMillan, A., Enfield.
Nelson, J. W., Shubenacadie.
Patterson, Dr. G., New Glasgow.
Ross, E., Truro.
Stewart, John, New Glasgow.

In other Synods.

Beamer, A.
Burr, A.
Campbell, Jas.
Currie, N.
Eakin, J. S.
Ferguson, J.
Fletcher, C. M. A.
Hawthorne, W.
Home, Fred.
Kippen, A. H.
Logie, John.
McAlmon, J.
McFarlane, A.
" J.
McLennan, A.

McLeod, D.
McNaughton, A.
McQueen, J.
Munro, D.
Nelson, J. W.
Nicol, A.
Niven, D. P.
Paterson, N.
Rodgers, E. B.
Sinclair, H.
Smith, A.
Stevenson, R.
Thomson, H.
Tully, And.
West, J. D.
Wright, Walter.
Wilkins, W. T., B. A.

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CHURCH WORK FOR YEAR 1876-7.

The year 1876-7 will long be memorable in American annals as a year of deficient crops, and heavy commercial failures beyond anything experienced within the past three decades. It is a remarkable instance of some important facts, of great interest, that during these times of commercial depression the financial revenue of the Presbyterian church in Canada, suffered comparatively but little in the general depression. The facts of which his experience is an illustration are: 1st. That the Lord Jesus Christ has a special care over the financial affairs of His kingdom, while the ways of his subjects please him. 2nd. That Christians, as a general rule, because under the guidance of safe principles, suffer less in commercial failures than men whose god is the world, and whose rules and aims in business are apt to be loose and wild; and 3rd, That there are in the Presbyterian church (along with too many that are reckless in their speculations and irregular in their contribution to religious purposes) a preponderating proportion, who give to Christ's cause systematically, from principle, and a few, it may be, who give after the scriptural proportion (the tenth), and according as God hath prospered them. To these three facts, it may safely be affirmed, are to be attributed that the church's work has been so well sustained by the contributions of its faithful members during a season of disastrous failure to many and restricted incomes to all.

HOME MISSIONS.

The field for Home Mission is everywhere; on the fishing-bays of the Atlantic Ocean, on the inland lakes, in the uncleared forest, in the crowded city, by the silver and copper mines, among the "lumbering shanties," and on the boundless prairie. In Canada, we find combined two departments of work under one committee, which, in other churches and lands are generally apart. In the western section the same committee takes charge of assisting preaching-stations too weak to sustain fixed pastors, and also of supplementing the stipends of pastors settled over feeble congregations. The time, we hope, is not far distant, however, when a General Sustentation Fund for all the settled pastors will enable the Board charged with Home Mission Work to concentrate its energies and the resources of the church on the single department of seeking out new settlements, supplying them with ordinances, organizing them, and fostering their strength till they are able to call a pastor, when they should be handed over to the Sustentation Fund.

In the *Western Section* of the church the number of supplemented congregations was 69; the total assistance granted them, \$9,830; the number of Mission Stations 120, to which were granted assistance to the amount of \$14,670. The estimated total amount required for the current year for the two departments of the work is \$26,500.

The Missionaries through whom the church carries on its work are:

1. Ordained Ministers and Licentiates.....	27
2. Theological Students during summer.....	64
3. Student Catechists (before entering Theology).....	48
4. Lay Catechists with no College training.....	12

Total Missionaries.....151

The *Eastern Section* of the church assigns the work of supplementing pastors and the work of supporting Missionaries to two distinct Committees. Combining however, the reports as above, we find that the *supplemented congregations* number 40 congregations, which received \$5,209 during the past year; *Mission Stations* occupied during year, 32; *Vacant congregations* supplied during the year, 31; both departments at an expense of \$5,070.

For this three-fold work there are employed:

1. Ordained Ministers and Licentiates.....	17
2. Theological Students (summer)	33
3. Gaelic Catechists.....	7

Total Missionaries 57

If we add to this number, the number (151) of Missionaries reported for the Western Section, we have a total for the whole church of 208 agents employed in Christian work over and above the settled Pastors and Professors of the church.

FINANCES.

Eastern Section, receipts	\$8,241
Western " "	34,493

FOREIGN MISSIONS.

The difficult, but honourable, work of evangelizing the heathen world is carried on by the Presbyterian Church in Canada in countries far apart, and among people widely different in language and religion.

TRINIDAD.

The work among the coolies (Hindoo labourers) is carried on by teachers, catechists and ordained missionaries.

Mr. Grant, in his sixth annual report, shows: (1) That in regard to buildings the mission of San Fernando is now in a good position: (2) That the Asiatic converts are learning to contribute to the support of their own schools and churches: (3) That the English proprietors of estates, on which the Hindoos are employed, regard the work with a favourable eye, and help it with their money: and (4) That souls are being gathered into the Kingdom of God, there being fifteen candidates for baptism, at the writing of the report.

Mr. Christie, in his annual report, states that during the year he baptized thirteen adults and one child. The attendance at his meetings varies from five to sixty and seventy. The children are taught reading, writing, arithmetic, the catechism and Bible lessons. Mr. Morton reports well of schools and churches in his district.

THE NEW HEBRIDES.

From this field there is intelligence down till the end of June, 1877.

Here also a spirit of self reliance, on the part of the native Christians, is being fostered by the missionaries; as witness these interesting facts from Aneityum, fitted to stimulate many congregations in Canada to more self-denial for Christ:—

"The free contributions of our people," says Mr. Joseph Annand, "this year have been as follows:—1,170 lbs. of arrowroot was prepared and brought to the church. This realized fifty pounds sterling, (£50) clear of all expenses, besides providing six large galvanized iron tubs and four buckets for future use. This sum goes towards defraying the cost of the Bibles, printing and binding.

"The great work of the year was re-thatching the large stone church with sugar cane leaf. This took the whole working population, male and female, about ten days, or say 3,000 days labour of one person. Then they made a large lime-kiln, repaired the walls of the church damaged by the earthquake two years ago, whitewashed it inside and out, weeded out the grass and bush around, and put up a new reed fence all around it. They also re-thatched the school-house. About 160 days labour was contributed in erecting fences, making a lime-kiln for me, and helping to build a new cook-house. All this labour was given gratuitously, in addition to keeping the other three churches and seventeen school houses in their several districts in repair, and building one new school house. When you remember that our total population is 614, and take out the idlers who never work, and those too old and feeble or young to work, you will see, judging by time given to carry on the work here, that these people are not by any means illiberal. The better class have at least given a full tithe of their time to Gospel labours during the past year."

On the Island of Erromanga, where Mr. Robertson labours, a similar spirit of self-help is being developed. Dr. McGregor in his annual report says:—"The way has been well prepared apparently at Cook's Bay for a new Missionary. The high chief, a sorcerer too he was, gave up his gods, and with seven of his young men, was baptized. This hopeful opening will be regarded with great interest by those who remember how the Gordons longed and prayed for such a result. Their desire to occupy Cook's Bay was akin to David's irrepressible longing to drink of the well of Bethlehem! What these men desired to see but saw not, Hugh A. Robertson has realized. One soweth and another reapeth—they sowed, he has entered into their labours."

The New Hebrides Mission, as a whole, is advancing, though slowly. The hindrances, from the labour traffic by which the natives are decoyed away and demoralized, from their deep and hereditary degradation, from their isolation and polyglottism, are very great, and still these are being steadily overcome by hard work and the mighty word of the Lord. Rev.

J. Inglis has, in published letters, compared the Mission with that of the Episcopal Church, conducted by the noble Bishops Selwyn and Patterson, on a different plan, with greater resources and more unity of effort, and has shewn that ours has had, at least, equal success.

FINANCE—FOREIGN MISSIONS, EASTERN SECTION.

Receipts for year.....	\$10,299 18
Expenditure.....	12,501 39
Expenditure over receipts	\$2,202 21

THE SASKATCHEWAN.

Prince Albert is no longer an Indian Mission, but is now within the limits of our Home Mission, showing how rapidly the country is being settled towards the Rocky Mountains. We must look to localities further west, such as Fort Ellice and Okanasse, twenty miles from Fort Pelly, for fields of further operation among the Red Men, whose country, by a recent treaty, belongs to Canada to the foot of the Rocky Mountains.

FORMOSA.

The Rev. Mr. Junor, Bermuda, goes to Formosa, to labour along with Mr. McKay and Dr. Fraser. According to the latest accounts the mission is doing well. These are the concluding paragraphs of one of Mr. McKay's stirring letters:—

"I sometimes think if I had a voice which could be heard in the streets, houses, and churches in Canada, I would stand on a hill top here and call on every man, woman, and child who loves Jesus Christ to *give*, yes *give liberally* to maintain His cause in these ends of the earth. As it is, I call on Jehovah from hill and valley to remember Zion in the Dominion of Canada, and cause her to *arise* and *shine*, that the world in wonder may behold her. From Chin-nih I went to a place called Pa-chien-na, and in the street dispensed medicines and preached the gospel of Jesus to 500 people, many of whom heard it before in different chapels.

"I have had three months now without interruption teaching the students, and had three examinations which were *most satisfactory*. I still superintend the studies of the native teachers, and examine them every month. It is only just to state that they are growing in *power* and *wisdom*. May God give them grace therewith.

"During the last three months I taught the students six chapters of the Acts of the Apostles; six Psalms and three chapters of 1st Kings, also Church History over a period of two centuries, also the 'Confucian Analects,' and the geography of Great Britain and China. Let us never cease to plead with God to convert China speedily. Dr. Fraser was at the opening of the two chapels referred to above; himself and family are well."*

INDIA.

To Indore, where Mr. Douglas has begun his work, have proceeded during the year Mrs. Douglas and children to join her husband. The Rev. J.

* Since the above was printed the sad intelligence has reached Canada, that Mrs. Fraser died Oct. 4th at Tamsui, Formosa

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Fraser Campbell also has chosen Indore as his field. It is yet too soon to look for fruit from this mission, as the work is only beginning. Misses Rodger and Fairweather, also are at Indore, and prospering in their Zenana work.

As to the financial position of the Foreign Missions of the Western Section, we quote the latest words of the Convener, Dr. McLaren. "From a careful estimate of the probable expenditure of the year, it is believed it will amount to \$22,000. Last year the total income was \$15,039.18. To meet the requirements of the present year, the fund will need to be augmented not less than \$7,000."*

ZENANA MISSIONS.†

Along with the extension and consolidation of our Church at home, there has begun to grow up a much needed and long lacking interest in Foreign Missions abroad—and more especially in missions to India. The oldest Foreign Mission scheme of the United Church is its Juvenile Mission Scheme, through which many Hindoo children, chiefly girls, have been taken from ignorance and destitution to be trained as Christian teachers and mothers in Christian homes. The Zenana Mission, carrying the light of Christian teaching into the dark and gloomy Zenanas, or

*In reference to Foreign Missions it may be stated that *tabulated* reports each year from each field showing churches, communicants, increase, decrease, contributions would be welcome and useful; as also particular statements, on the part of the Western Section, as to the exact salary, price of outfit of each Missionary, as are given by the Eastern Section and the American churches generally. The following are the rates paid a few years ago, by other churches on this Continent:—

OUTFITS.—The American Board pay a married missionary, if needed, \$750, a single man \$425, and a female missionary \$325; the Presbyterian Board, a married man \$600, half gold, a single missionary \$300, and a female missionary \$300; the Methodist, a married man \$550—in China \$600, India \$350; the Baptist, \$500, single missionary, male or female, \$250 each; the Episcopal, a married missionary from \$350 to \$450, a single missionary, \$150; the Reformed (Dutch), married man, \$600, single, \$300; the Reformed Presbyterian, married missionary \$400, single \$200.

SALARIES.—In India the American Board pay \$1,000; the Presbyterian \$1,000 to \$1,080; the Reformed, (Dutch), 1,100; the Methodist, 1,200. In China, the American Board, 900, and Southern China \$800; the Presbyterian Board, \$1,000, except in Canton \$900; the Methodist, \$950; the Baptist, \$800 and house; the Episcopal, \$1,000. In Bulgaria and Western Asia the American Board pay, according to size of family, from \$650 to \$750; Presbyterian Board, from \$800 to \$1,500, and no house; the Methodist \$850.

In regard to single missionaries, the American and Presbyterian Boards each pay two-thirds the salary of a married missionary; the Methodist pay in China \$550, and in India \$1,000; the Baptist, \$800, and no house; the Episcopal, \$600; the Reformed, (Dutch), \$600. For an unmarried female missionary the American Board pay one-half the salary of a married man; the Presbyterian, from \$280 to \$600; the Methodist, to China, \$475, and India, \$750, including outfit; the Baptist, \$400 to \$500; the Episcopal, \$450; the Reformed, (Dutch), \$600; the Reformed Presbyterian, \$400.

ALLOWANCES FOR CHILDREN.—The American Board allow for children from \$75 to \$100; Presbyterian, \$100; Methodist, \$100; Baptist, nothing since 1859; Episcopal, 5 per cent. on the missionary's salary, from three to seventeen years of age; Reformed, (Dutch), \$100.—Ed. P.Y.B.

†For this account of a very interesting and useful work we are indebted to the pen of Miss Agnes M. Machar, who has laboured with honour in a department of work in which Christian women can engage without doing violence to nature or scripture.—Ed. P.Y.B.

female households of the Hindoos, was also to some extent entered upon. A still stronger and more widely extended interest in this noble work of winning the women of India to receive the blessing of Christianity is growing up among the female members of our Presbyterian Churches, and several Women's Foreign Missionary Societies have been formed in connection with the Presbyterian Church in Canada. The largest of these is the Toronto Women's Foreign Missionary Society, having several auxiliaries, and employing at least one female Missionary in India—Miss Fairweather, who went out two years ago, and who regularly reports to the Society. There is also the Halifax Women's Foreign Missionary Society, with several auxiliaries, also employing a female Missionary—the Kingston Women's Foreign Missionary Society with two auxiliaries—the Hamilton Women's Foreign Missionary Society—the Glengarry Board of Female Missions with several others. Some of the Societies, besides contributing in other ways to Zenana Missions, have sent to India boxes of work for sale for the benefit of the Mission or for prizes to be given at the Zenana schools in which high-caste children receive a Christian education. The encouragement attending Zenana Missions is very great. All labourers in India unite in testifying to the great and increasing openings and facilities for Zenana work, as well as the great and urgent need for it. It is a work in which it is especially appropriate that women, happy in the possession of Christian light, should engage, and it is one in which all can do something, however small. It may be hoped that Women's Missionary Societies will increase in number till every congregation possesses one which shall have regular meetings for the diffusion of missionary intelligence and the contribution of funds for the support of workers in the Zenana field. Our own Indore Mission, of which large district our Church has undertaken the sole charge, will doubtless afford scope for much useful female work in this direction, and it is to be hoped that many "wise hearted" women will be stirred up to unite with cordial zeal in the noble Christian work of giving to India the Christian wives and mothers who will so largely help in bringing that magnificent country into the kingdom of the Redeemer.

MISSION TO LUMBERMEN.

"The Mission to the Lumbermen has been more widely extended during the past winter than during any previous season. Three Missionaries have been directly employed in the work of the Mission, who, in addition to preaching the Gospel in the shanties, depots, etc., visited by them, have, as usual, distributed large quantities of appropriate literature, and have forwarded a great deal of such literature to districts which they were unable to visit. A considerable quantity of literature, supplied by the Committee, has also been forwarded through the kind co-operation of Bible Society Colporteurs and of the lumberers themselves, some of whom have taken a deep interest in the work of the Mission."—*Report of Committee.*

Receipts	\$721
Expenditure	787
Balance due Treasurer	\$15

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THEOLOGICAL COLLEGES.

The training of its future ministry, is one of the most important functions of a Christian Church. In our day and Dominion, the business is of increasing importance because of the growing intelligence, restlessness, and, we are sorry to say, frowardness of the public mind. It will need all the authority derived from the ablest minds in the Church disciplined (like Moses and Paul) to the full height of their powers, in the men who are to be the religious teachers of an age which "seeks after wisdom" and inclines to deify intellect and science. As always in the past, the church in its teachers must accept the world's challenge and meet it in combat, and allow the world its choice of weapons, as we see Paul meeting the Jews on the ground of *scripture*, the Athenian Philosopher on the ground of *reason*, and his heathen judges on the ethical ground of "*righteousness, temperance, and judgment to come.*" It is not sufficient that the teachers of the coming generation be men of piety and prudence; these are always essential qualifications, but it is necessary that they be men of "*parts and preparation.*" Hence the necessity, for this last accomplishment, viz., *preparation*, that the best training in Arts and Theology that America can give, be given to the men in training for the future ministry of the Presbyterian Church in the Dominion. There are five Theological Colleges belonging to this Church.

I. STUDENTS.

Theological Hall, Halifax, Students	16
Morrin College, Quebec, no statistics.	
Montreal Presbyterian College, Students in Theology	27
Queen's College, Kingston, Theological Department	11
Knox College, Toronto, Students in Theology	40
Total studying theology 1876-7	94

II. FINANCES.

Theological Hall, Halifax, Expenditure	\$7,786
Morrin College, no report.	
Montreal Presbyterian College, Ordinary Expenditure..	13,614
Queen's College, Kingston, " " ..	16,817
Knox College, Toronto, " " ..	23,310
Total Expenditure on Theological education	\$61,527*

*Making allowance for the fact that the expenditure of Queen's College includes expenditure in Arts, it will be seen that it costs the Church over \$600 for each theological student in training for the ministry, besides what it costs the Student himself.—ED. P.Y.B.

FRENCH EVANGELIZATION.

MISSIONARIES.

"The rapid and encouraging growth of the work is seen in the fact that while the number of Missionaries reported last year as employed by the Board was twenty-six, the number at present is forty."

CHURCH BUILDING.

During the year three new churches have been built in connection with the Board, one in Quebec City at a cost of about \$8,000, chiefly provided by the friends in that city; one in Montreal, Canning street, the total expense of which, including the ground, was \$10,942.56; and one at Namur, in the township of Suffolk, which has been erected for the modest sum of \$448.54. In addition to these, temporary mission premises have been provided at Belle River, Ont., and Point Aux Bouleaux, Que., by the congregations in these fields, without expense to the Board. Two other churches are at present in course of erection by the Board, viz.: at St. Paul de Chester and St. Antoine Abbe, Que.

FINANCES.

Ordinary Fund, Receipts	\$32,371
Expenditure	31,000
Balance on hand	\$1,371
Building Fund, Receipts	\$5,234
Expenditure	5,234

To enable this Board to carry on its work during this year "the sum of \$28,000 will be required for current expenditure," according to the estimate made by the officers of the Board.

SABBATH SCHOOLS.

These "Recommendations" by the Committee are deserving of attention on the part of Presbyteries:—

"1. That more importance be attached to *doctrinal* teaching in our schools, and especially to those *great doctrines of grace* that distinguish our *Presbyterianism*. And with such an admirable compend of Gospel truth as our *Shorter Catechism*, our schools might be made more efficient than those of any other Church that does not use this synopsis of doctrine.

2. That the Church give more attention to the training of *Teachers* for our schools, by the establishing of *Institutes* or *Normal Schools* in all our cities and towns, and wherever they could be conducted with efficiency.

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SABBATH OBSERVANCE.

The Committee reports that—"Information has not reached your Committee of any marked increase of Sabbath profanation in its ordinary channels, or of the development of any new forms of this offence against good morals and God's Law. At the same time your committee cannot report satisfactory progress in endeavours to lessen the existing violations of Divine Law; nor can they point to the success of the measures of the previous year as commensurate with the efforts put forth, or equal to expectations raised. Railway traffic is still carried on, it is believed as extensively as ever. Postal communication is also, it is feared, increasingly open on the Lord's Day. Other forms of the evil appear to maintain their ground with undiminished force.

The Committee makes the following practical suggestion—"When individual effort fails in preventing open acts of transgression against the law of the Sabbath, let application be made to the courts of the Church. Our Presbyterian system affords a fine opportunity of doing this. Let sessions report faithfully to Presbyteries the offences of which they are cognizant. Then, Presbyteries can bring the subject under the notice of Synods, or report the matter to the Assembly's Committee. Thus, the combined action and influence of the whole Presbyterian Church of the Dominion may be brought to bear on those who openly violate the law of God, and often also the law of the land. Your Committee look for co-operation of this kind. Without this they cannot be expected to be well informed of the existence or progress of the evils connected with the subject which they have been appointed to guard."

STATE OF RELIGION.

As all the complicated organism of the tree is for the fruit, so all the machinery of a church has its end in producing a good "State of Religion." Such being the case, there is no more important report submitted to a Church and none more difficult to make, than the report on the state of religion. As might be expected light and shade, encouragement and discouragement alternate in the report of 1876-7. It is sad to read what one Presbytery says:—"Parental instruction is rare." It is encouraging, again, to read that 11,195 were added to the communion roll of the whole church during the year. This suggestion on the part of the Committee deserves the greatest consideration:—

"The period of youth it is well known—the period intervening between the time they leave the Sabbath School or Bible Class and that of mature age, is a dangerous one—one of companionships and strange questionings, when the fountains of thought are stirred, and black doubt casts its shadow over early instruction—when passion pleads for indulgence, and the restraints of home are felt to be irksome, and the boast and bravado of impudence or irreverence is apt to be mistaken for manliness. At such a time a young man stands much in need of the loving counsel and care of his pastor, and he that is "wise to win souls" will

not be an idle spectator at such a time; and though there is difficulty in approaching many on the subject of religion, yet everyone knows that no young heart is altogether proof against such approaches. Moreover after the transition period may be regarded as past—after a graver stage of life has been attained, and a more sober current of thought has set in, many a one begins to look wistfully to a religious life, and to long for light on the dark problems that have been disturbing him. In such a case a young man would welcome a minister who would speak to him—take him aside and talk with him, not in a pompous, perfunctory way, but frankly and affectionately—would welcome such as an angel of God. This is what not a few of our ministers do. Alarmed at the extent of non-profession, notably among young men, they seek to improve the occasion of their pastoral rounds for their special benefit, of dealing privately and personally with them, and the committee are persuaded, that if more efforts of this kind were put forth—more private and personal dealing were resorted to, in regard to all those that are standing aloof from the Holy Communion, a great change for the better would be effected. There is reason to fear that the pastoral office* which from its very nature implies an individual as well as a general oversight, has been greatly lowered and suffered to go into abeyance, and therefore your committee would call attention to the tenderness of the pastoral tie and the permanent obligation of the Christian Ministry, to deal habitually with their people, in a more close, personal, loving manner than has been seen in some cases."

"THE RECORD."

The circulation of this useful periodical is about 34,000. With Mr. Croil is associated in the editorship, the Rev. Mr. Murray, Halifax. After paying \$1,000 for editorial services, and making provision for all expenses of publication, it is estimated that there ought to be at the end of the year, a surplus of over \$1,000 in the treasury.

WIDOWS AND ORPHANS.

Each of the four churches possessed a fund for Widows and Orphans before the Union. They present separate reports; but they are about to be amalgamated.

	Widows.	Capital.
Late Synod (Western) in connection with Ch. of Scot.	40	\$86,000
" Synod (Eastern)	4	8,000
" General Assembly, Canada Presbyterian Ch.	37	88,000
" Synod of Maritime Provinces	9	20,000
Total.....	88	\$202,000

AGED AND INFIRM MINISTERS.

The Western Section reports 17 annuitants on the fund, and the withdrawal of \$1,100 from capital: the Eastern Section 6 annuitants and the withdrawal of \$20 capital.

* This must mean, the purely pastoral function of the ministerial office in distinction from the teaching function.

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1. Sydney ..
2. Victoria ..
3. Pictou ..
4. Wallace ..
5. Truro ..
6. Halifax ..
7. Lunenburg ..
8. St. John, I ..
9. Miramichi ..
10. Prince Ed ..
11. Newfound ..
12. Quebec ..
13. Montreal ..
14. Ottawa ..
15. Glengarry ..
16. Brockville ..
17. Kingston ..
18. Peterborou ..
19. Whitby ..
20. Lindsay ..
21. Toronto ..
22. Barrie ..
23. Owen Sound ..
24. Saugeen ..
25. Guelph ..
26. Hamilton ..
27. Paris ..
28. London ..
29. Chatham ..
30. Stratford ..
31. Bruce ..
32. Huron ..
33. Manitoba ..

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STATISTICS.

The Statistics of the Presbyterian Church in Canada stand among the Presbyterian Churches of this continent in the foremost rank for fulness, minuteness and correctness. We can make room only for an abridged summary in two tables.

TABLE A.—SUMMARY OF STATISTICAL RETURNS.
Compiled from the Reports of Presbyteries for the General Assembly of the Presbyterian Church in Canada, June, 1877.

PRESBYTERIES.	No. of Churches.	No. of other Stations supplied by Pastor.	No. of Families.	No. of Communicants.	No. added during the year.	No. removed during the year.	No. of Elders.	No. of Baptisms.	No. in Religious Classes.
1. Sydney	20	12	1514	745	123	9	50	349	628
2. Victoria and Richmond	15	6	1174	571	27	15	53	149	494
3. Pictou	31	12	2393	5553	316	171	176	384	2360
4. Wallace	17	9	927	1421	146	43	64	143	890
5. Truro	19	12	1417	2134	112	99	95	163	3819
6. Halifax	52	20	2058	3881	552	210	164	367	1885
7. Lunenburg and Yarmouth	20	21	888	850	64	41	41	94	1131
8. St. John, N.B.	54	42	1970	2719	308	148	128	369	2293
9. Miramichi	24	19	1286	1184	117	32	61	240	1006
10. Prince Edward's Island	32	23	2211	3258	212	57	125	409	2327
11. Newfoundland	8	.....	198	290	53	10	11	43	317
12. Quebec	13	5	519	827	57	30	29	97	578
13. Montreal	29	8	2160	4267	409	220	152	355	3030
14. Ottawa	46	17	2814	5245	753	304	180	486	3700
15. Glengarry	10	2	917	1292	163	20	63	168	610
16. Brockville	56	6	2294	3417	463	158	149	388	2335
17. Kingston	17	11	1003	1492	180	88	59	164	1532
18. Peterborough	46	9	2153	3527	324	140	141	349	2074
19. Whitby	16	3	692	1465	182	132	61	94	1188
20. Lindsay	72	7	1084	1558	213	115	69	205	1795
21. Toronto	47	3	3415	7078	1043	788	221	532	5411
22. Barrie	23	42	1756	3123	370	152	148	366	2429
23. Owen Sound	23	8	1054	1498	154	71	66	205	894
24. Saugeen	22	5	807	2186	371	123	83	212	1603
25. Guelph	37	2	3158	6271	908	501	211	389	4436
26. Hamilton	45	13	2587	6062	722	490	184	340	5079
27. Paris	23	.....	1798	3600	327	269	111	213	2891
28. London	44	10	2561	3967	522	134	169	445	3498
29. Chatham	24	17	986	1877	207	93	63	149	1402
30. Stratford	28	4	1798	2979	358	200	114	250	2976
31. Bruce	36	2	2920	2774	635	153	126	401	2792
32. Huron	42	7	2533	4659	628	296	162	459	3923
33. Manitoba	88	.....	615	571	69	40	27	123	471
Delayed statistical returns.	1021	357	54950	92076	10966	5352	3596	9110	71270
	21	7	1213	1712	199	75	58	184	1588
	1042	364	56163	93788	11195	5427	3596	9244	72867

TABLE B.—SUMMARY OF FINANCIAL STATEMENTS.

Compiled from the Reports of Presbyteries for the General Assembly of the Presbyterian Church in Canada, June, 1877.

PRESBYTERIES.	Stipend paid from all sources.	Contributions to College Fund.	Home Missions.	Foreign Missions.	Aged and Infirm Ministers' and W. and O. Fund.	Assembly Fund.	French Evangelization.	Total Contributions for ALL purposes.
	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
1. Sydney	4930 29	79 60	117 65	132 20	92 50	33 50	59 00	16898 27
2. Victoria and } Richmond... }	2272 85½	46 28	291 20	116 60	6 30	34 70	20 98	5242 42
3. Pictou	15155 25	474 10	725 08	1468 22	79 25	280 37	663 78	50272 88
4. Wallace	4361 53	15 00	243 86	299 14	54 39	54 44	78 19	8007 60
5. Truro	7219 00	240 03	494 61	464 91	8 55	60 08	224 09	14323 91
6. Halifax	32818 40	940 06	1381 82	1798 67	184 96	177 42	614 61	50209 66
7. Lunenburg & Yarmouth... }	6100 00	99 00	485 00	280 00	28 00	57 00	117 00	13596 00
8. St. John, N.B. ...	16501 99	141 82	566 24	420 50	319 00	149 48	147 65	33161 91
9. Miramichi	8190 92	64 06	97 60	119 80	61 00	22 00	214 24	10692 52
10. Prince Edward's Island	10590 01	289 52	355 09	1000 92	59 00	100 80	423 24	19601 61
11. Newfoundland... }	4020 00	.....	53 75	309 30	40 00	.....	.....	6016 53
12. Quebec	3908 20	321 20	568 55	192 90	101 74	26 07	1227 99	9251 09
13. Montreal	25745 50	2337 00	2593 00	1508 00	451 00	216 00	1546 00	62701 00
14. Ottawa	28479 88	749 41	1675 00	910 52	568 54	193 23	824 82	62973 91
15. Glengarry	5400 00	111 20	323 51	261 00	180 00	46 00	186 00	16377 22
16. Brookville	16443 00	363 23	1164 64	631 59	329 71	115 54	615 14	35228 82
17. Kingston	10942 00	449 90	885 88	158 87	296 85	78 17	239 78	18849 54
18. Peterborough ... }	14873 35	321 60	1486 84	592 64	224 12	112 10	587 18	28921 10
19. Whitby	6108 42	356 75	484 30	296 06	117 62	62 15	211 10	16378 69
20. Lindsay	6422 75	157 12	452 67	804 46	94 77	71 15	249 71	31053 84
21. Toronto	36657 41	2058 74	3843 19	1790 00	763 37	398 74	1256 63	39801 66
22. Barrie	16390 20	269 25	827 70	310 06	264 90	134 32	403 26	28728 05
23. Owen Sound... }	7318 28	104 55	251 51	116 37	77 40	52 74	127 79	12465 20
24. Saugeen	6444 10	81 87½	277 70½	144 87	66 79	48 15	142 88	18644 37
25. Guelph	24633 29	1090 12	1962 86	790 35	439 70	339 65	750 58	60970 47
26. Hamilton	26845 12	1306 78	2629 16	924 24	551 81	222 54	1067 88	67284 78
27. Paris	16693 00	566 15	1520 92	824 85	220 00	164 90	500 68	33652 78
28. London	19565 76	950 09	1228 91	745 65	280 86	158 38	588 18	41384 36
29. Chatham	9463 53	142 53	778 43	269 93	109 90	57 26	246 90	16310 73
30. Stratford	11827 68	346 60	939 04	400 00	196 45	118 07	487 56	21511 32
31. Bruce	16857 87	262 67	671 97	267 48	173 27	112 24	242 85	43005 79
32. Huron	19007 00	644 84	1334 72	575 47	542 66	200 57	626 17	37286 55
33. Manitoba	7278 00	118 70	150 00	160 00	13 60	.....	65 56	7077 08
Delayed Returns.	439978 58½	15444 37½	30686 29½	18504 29	6721 60	3640 96	14966 47	962948 60
	11571 13	844 89	917 69	314 85	213 45	54 50	248 23	28166 73
Total	451549 71½	15789 26½	31803 98½	18819 14	6935 05	3695 46	15235 29	966115 33

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"The Honoured Dead."

"OUR MEN DIE WELL."—WESLEY.

The following-named Ministers are mentioned in the Assembly Records as having died during the past ecclesiastical year. To the same source we are indebted for these short obituaries following.

REV. WILLIAM TAYLOR, D.D.

Dr. Taylor was born and educated in Scotland. He came to Canada in June, 1838, and organized what is now known as Erskine Church, dispensing the communion to 105 communicants. He almost immediately commenced his labours in the sphere which he so worthily and successfully filled for upwards of forty-three years. He was a very earnest friend of Presbyterian Union, and after the Union of 1861, was unanimously called to the Moderator's chair. As a Biblical scholar Dr. Taylor had few superiors; as a public speaker, he was impressive and persuasive; as a Pastor he was attentive and diligent. His death took place at Portland, Maine, after a short illness, on the 4th September, 1876.

REV. WILLIAM SMART.

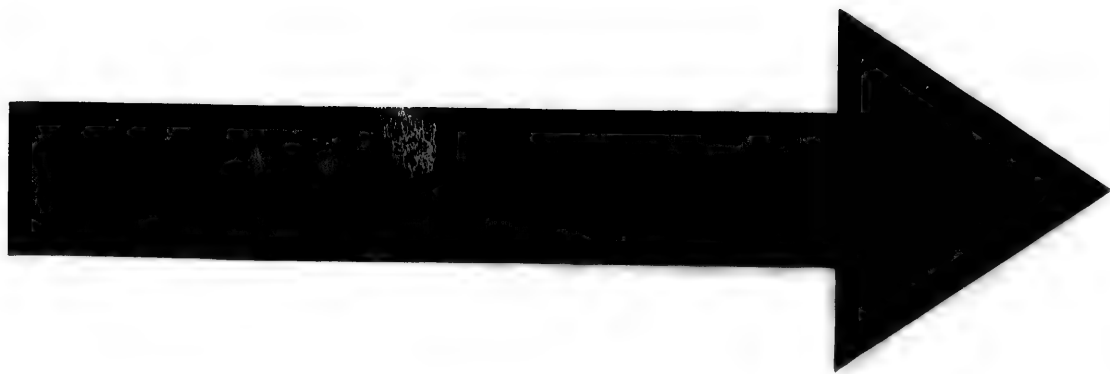
The Rev. William Smart, who may be truly regarded as one of the Fathers of the Presbyterian Church in Canada, died at Gananoque on the 9th September, 1876. He was educated for the ministry of the Congregational Church, and was ordained in 1810, with the view of going to the West Indies; but he was providentially led to come to Canada. He arrived at Brockville in 1811. For a number of years he itinerated extensively in all the settlements between Cornwall and Kingston. He was connected with the United Synod of Upper Canada, which body in 1840 joined the Synod in connection with the Church of Scotland. In 1844 he identified himself with the Presbyterian Church of Canada. He was a warm friend and advocate of Sabbath Schools and Bible Societies, and will long be remembered by many as a faithful minister and an earnest preacher of the glorious Gospel of Jesus Christ.

REV. PATRICK GRAY.

Mr. Gray began his Theological studies at Queen's College, Kingston, and completed them at Knox College, Toronto. His first charge was Norval and associated congregations, over which he was ordained in 1846. Afterwards he removed to Beckwith and Carleton Place, and, subsequently to Chalmers' Church, Kingston, in 1858. His death took place on the 29th October, 1876, in the fifty-seventh year of his age. Mr. Gray was as a scholar and a preacher above the average standard. His thoughts were often striking and original, and they were always expressed in chaste and beautiful language. His sermons were carefully prepared, and delivered with great earnestness and impressiveness. He was greatly beloved by his people, and by all who had the privilege of his acquaintance. He left a widow and several children to mourn his loss.

Total Contributions
for ALL purposes.

¢	c.
16898	27
5242	42
50272	88
8007	60
14323	91
50209	66
13595	00
33161	91
10692	52
19801	61
6016	58
9251	03
62701	00
62372	01
16377	22
4	35298 82
78	18349 54
18	28021 10
10	16378 69
71	21053 34
33	89801 66
26	28726 05
79	12465 20
33	18544 37
58	50970 47
33	67284 78
58	38852 78
18	41384 96
90	16810 72
56	21811 32
65	43005 79
17	87286 95
56	7077 06
47	962946 60
72	28166 73
29	986115 33



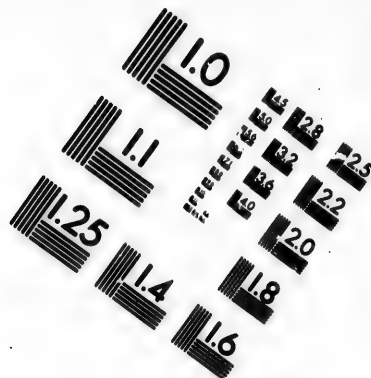
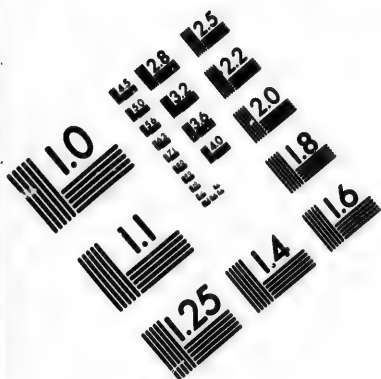
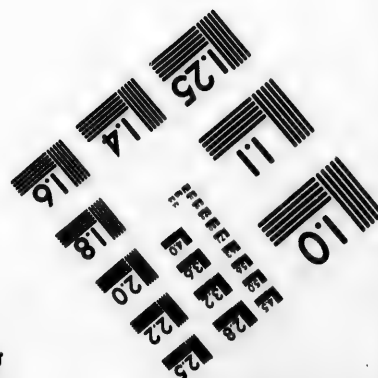
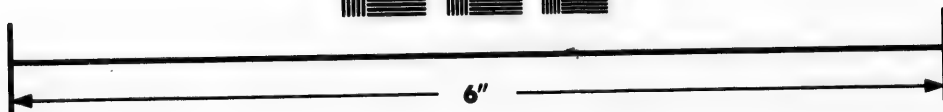
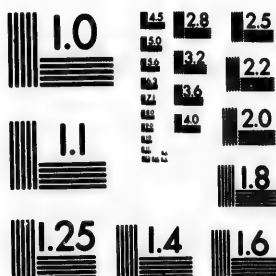


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REV. JAMES BAYNE, D.D.

Dr. Bayne, of Pictou, N.S., died after a brief illness on the 9th December, 1876, having almost completed his sixty-second year. He was a native of Dunbar, Scotland, and entered the ministry in Nova Scotia in 1842. He was first settled at Londonderry, N.S., and in 1851 was translated to Pictou, where he laboured till the close of his ministry. His ministry was, by the blessing of God, eminently successful. While he laboured faithfully as a pastor, he was much interested in the work of Foreign Missions, and was for many years Secretary of the Board of Foreign Missions, and to the last took a great interest in the Mission cause. More than once he was called by his brethren to occupy the honourable position of Moderator of the Synod. About fifteen years ago he received the degree of Doctor of Divinity from Queen's University, Kingston. He was a man of sound judgment, and was held in very high respect by all who knew him.

THE REV. ARCHIBALD HENDERSON, M.A.

This venerable father passed away at the ripe age of ninety-three, on the 19th January, 1877. He was born near Stirling, Scotland, and was educated at St. Andrew's, where he distinguished himself as a student. He was licensed as a preacher in connection with the Associate Synod. He was first settled at Carlisle, in 1810, but in 1818 came to Canada, having been appointed by the British Government as Presbyterian Minister of the County of Argenteuil, with a salary of £100. He settled in St. Andrew's, preaching with great earnestness, not only there, but in many places around, till they had obtained ministers of their own. He enjoyed in a high degree the respect of the whole community. Since 1860 he had the assistance of the Rev. D. Paterson, M.A., as a colleague and successor; but to the end he occasionally addressed the people with no apparent falling off in mental, and very little in bodily power. He continued to the last to take a very deep interest in everything connected with the welfare of the Church, and to several of the schemes of the Church, and especially to the College of Montreal he left substantial tokens of his interest.

THE REV. JOHN HOGG, D.D.

By the death of Dr. Hogg, which took place on 3rd March, 1877, the Presbyterian Church has lost an estimable and learned minister. Dr. Hogg was a native of Roxburghshire, and was educated for the ministry of the Relief Church, at Glasgow. He was of studious habits and was a man of superior scholarship and literary taste. He was first settled as a pastor at Dumfries, Scotland. Subsequently he laboured at Hamilton, Ont., Detroit, Michigan, and in 1859 was inducted as minister of St. Andrew's Church, Guelph. He was known as a writer, and contributed to several periodicals some able articles. By his congregation and his brethren in the ministry he was greatly beloved, while he was held in high esteem by the whole community.

THE REV. JOHN McLEAN.

The Rev. John McLean, minister of Knox Church, Oro, died at Stayner, in the house of his son-in-law, Mr. Alexander McLean, on the 24th March, 1877. While preaching at Osprey, where he was on a visit to friends, he was suddenly taken ill. Having recovered a little from the first attack he wished to return home, but was unable to accomplish the journey. He rested at the house of his son-in-law in Stayner, where after a time of great suffering he died on the day already mentioned. He was formerly a minister of the Congregational Church, and laboured in Chinguacousy and Osprey. After joining the Presbyterian Church he laboured at Finch, from which charge he was translated to Knox Church, Oro. Mr. McLean was a man of decided piety, and of great devotedness, and faithfully preached the glorious Gospel of our Lord and Saviour Jesus Christ.

THE REV. ALEXANDER McLEAN, M.A.

The Rev. Alexander McLean, M.A., of Nairn Church, Flamboro', had laboured long in the Gospel Ministry. Picton, in the Presbytery of Kingston, where he was ordained in February, 1848, Wellington Square, and Waterdown, Kilbride and Nairn Church, Flamboro', were successively the scenes of his ministerial labours. He was born near Brookville, and was educated mostly in Canada, but completed his studies in Scotland. Mr. McLean was a warm-hearted and affectionate pastor and a faithful preacher of the Gospel. Wherever he was known he was respected and beloved. His death took place on the 8th April, 1877.

THE REV. JOHN TAWSE, M.A.

The Rev. John Tawse, who was a native of Aberdeenshire came to Canada in the year 1837, under the auspices of the Glasgow Colonial Society, through whose means many ministers were sent to the North American Colonies. He was soon after his arrival settled in King, where he lived forty years. A few years ago he retired from the active duties of the ministry, but continued to preach occasionally and to superintend the Sabbath School, and conduct a Bible class up to the end of last year. Mr. Tawse was a good scholar and a faithful pastor, greatly respected by his people and by his brethren in the ministry.

THE REV. JOHN MUNRO, WALLACE, N.S.

The Rev. John Munro, of Wallace, N.S., died on the morning of Friday, 25th May, in the sixty-eighth year of his age. Mr. Munro was a zealous and devoted minister, zealous for purity of doctrine, an ardent friend of union, faithful in preaching the truth, which he adorned by a consistent walk and conversation. He was for some time employed as a city missionary in Edinburgh, and came to Nova Scotia in 1848. He preached in Gaelic as well as in English, with great acceptance. Some years ago he published a tract on *Baptism* which had a large circulation. Just before his death he had written a tract on "The Place and Work of Woman in the Church." He had been appointed a delegate to the Presbyterian Council at Edinburgh, but God called him to the "General Assembly" above.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD." Rev. J. Munro

Presbytery of Pictou, in connection with the Church of Scotland.

OFFICERS OF PRESBYTERY.

REV. A. J. McKICHAN, *Moderator.*

REV. ROBERT MCCUNN, *Clerk.*

CONGREGATIONS.	MINISTERS.	POST OFFICES.
1. Barney's River & Lockaber	A. J. McKichan	Barney's Riv., Pictou, N.S.
2. West Branch, East River	P. Galbraith	Hopewell
3. East Branch, East River	W. McMillan	Bridgeville, East Branch, E. R., N.S.
4. Gairloch	D. McKay	Gairloch, Glengarry, N.S.
5. McGlenan's Mountain	Wm. Stewart	New Glasgow
6. New Glasgow	George Conll	New Glasgow
7. Pictou	A. Herdman, M.A.	Pictou
8. River John	Robert McCunn, M.A.	River John
9. Roger's Hill, & Cape John	James W. Fraser	Roger's Hill
10. Stellarton and Westville	Charles Dunn	Stellarton
11. Salt Springs	Dr. Lamont	West River Station
12. Harrison & West Branch, River John	Vacant	Earlton

Presbyterian Church of Canada in connection with the Church of Scotland.

This Synod met in London on the 7th of June, the Rev. Gavin Lang, Moderator, Rev. Robt. Burnst, Clerk.

The Rev. Neil Brodie was appointed convener of the Home Mission Committee, and the Rev. Robert Burnst, as Vice-convener; Robert M. Esdaille, Esq., Montreal, General Treasurer, and Neil McLean, Esq., Cornwall, Assistant-treasurer.

The next annual meeting of Synod will be held in the city of Kingston, on the second Tuesday of June, 1878, at 7.30 in the evening.

After applying in official quarters for a list of ministers belonging to this Church, no list has yet been furnished; but the following paragraph in a polite note from the Rev. Gavin Lang, to whom, as Moderator, that application was made, explains that the list is withheld from no discourtesy, but from reasons that the officials of this Church consider sufficient in their present circumstances:

"Our Roll contains the names of all the churches which also existed in our connection before the secession of 1875, and all the names of Ministers, who did not join in the consummation of so-called Union as the Seceding Kirk, Montreal. You will see therefore, that you would have difficulty in giving all the Lists which I must in honesty supply, if I supplied any. I will, however, send the Rev. Robert Burnst, London, Ont., your letter, and if, as Clerk of Arrangements, he can devise some way of satisfying your desire and not compromise our position, I will be glad to believe me, yours very sincerely, (Signed) GAVIN LANG."

Presbytery of Stamford in connection with the United Pres. Ch. of North America.

MINISTERS.	CONGREGATIONS.	POST OFFICES.
John Gillespie	Milton	Milton, Ont., Canada.
Robert Acheson, S. O.	Stamford	Stamford
W. H. Andrew	Galt	Galt
Wm. Findley, D.D.	Williamsford	Chealey
CORRESPONDENTS.	VACANCIES.	
Adam Telfer	Telfer	Telfer
John Shortreed	Walton	Walton
WITHOUT CHARGE.		
Thomas Hannay, D.D.		Sullivan

Presbytery of New Brunswick and Nova Scotia, in connection with the Uel. Pres. Ch. in Ireland.

1. William Somerville Cornwallis, N. S.
2. Robert Stewart Wilmot, N. S.
3. A. McL. Stavely St. John, N. B.
4. James R. Lawson Barnesville, N. B.

Eastern Presbytery in connection with the General Uel. Pres. Synod, North America.

1. Alex. Robinson Murray's Corners, N.B.
2. Samuel D. Yates ... Amherst, Goose River and Herbert, N.S.

Vacant Congregations—Shernogue, etc., N.B.; Amherst and Sackville, N.B.; Goose River, Third, Amherst, N.S.; River Herbert, N.S.; Nappan, N.B.; Goose River, N.S.

Licentiates—Messrs. David Murdock, David Harel, J. C. Chapman; Alex. Rawlston.

These three Presbyteries take rank as Presbyteries belonging to Churches outside the Dominion, and should in strict correctness appear under their own Supreme Courts, where these appear in another place. It is however to be noted that though for convenience, their names appear here, their enumeration is made in the statistical tables of their respective Synods in Ireland and the United States.

Presbyterian Churches in the United States of America.

I. PRESBYTERIAN CHURCH IN THE UNITED STATES, (NORTH).

The General Assembly met agreeably to appointment in the City of Chicago, U.S.A., on the 17th day of May, 1877, and was opened with a Sermon, by Dr. Van Dyke, on Acts iv. 10-12. The next Assembly will meet in Pittsburgh on the third Tuesday of May, 1878.

THE STATE OF RELIGION.

SPIRITUAL PROGRESS.

To the question, "What has been the spiritual progress of this year of trial?" we return the joyful answer, "The Lord hath done great things for us, whereof we are glad." He hath filled our mouth "with laughter and our tongue with singing." Not, since the Revival of 1857 and 1858 rolled in a wave of prayer across the land, have our churches been so blessed. It is obvious that no brief report can individualize the spiritual history of each Presbytery, or even Synod, stretching as they do over our broad country from the Atlantic to the Pacific, and setting foreign lands from Japan to Western Africa. Yet the salient points which characterize the year may be given; and first we note it as

A YEAR OF REVIVAL.

Narrative after narrative reports "joyful progress," or "large additions," or "a year-long blessing," or "revivals in seven churches," "in nine churches," "in eleven churches," or "large additions in almost every church." Whilst these special works of grace have not been unknown in any part of the country, or confined to American Presbyteries, the largest blessings have been received in Presbyteries within the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, and Iowa. It is due to historic truth, to record the instrumentality of evangelists, both lay and clerical, in some of these awakenings. In Chicago and its vicinity especially, these evangelistic labours have been followed by blessed results and glorious additions to the churches. But it is equally due to truth, to put upon record that—even in this year of evangelistic activity and success—the vast majority of the revivals, reported to the Assembly, have occurred under the labors of the settled ministry of the Church. Let it be known that God blesses the labors of his ministers. Brilliant as may be the successes of the evangelist, God puts honor upon the pastor. The steady, intelligent, earnest, self-forgetful labors of Christ's ministers bring, in the long run, the fullest as well as the surest harvest. Whilst rejoicing in the good wrought by extraordinary agencies, yet for the growth and conservation of the Church we may, as we must, rely, under God, upon his regularly ordained and settled ministry.

The increase of sound number of the population is pronounced narrative

HEALTHFUL GROWTH

But it is not only from Presbyteries in which revivals of religion have been striking, that good news comes to us. In many others there has been a healthful growth scarcely less desirable. Additions to the communion-roll have been moderate in number but steady in their accretion. Some record the training of young Christians to usefulness in the Church; some speak of a growth in family religion; some, of the elevation of morals; and many, of a development of ingenuity and activity in modes of doing good to those out of Christ. This ingenuity of Christian enterprise is one of the striking points of the year's reports. It does not limit itself to efforts to confer spiritual blessings, but seeks in every way to cheer and lift up the poor, the ignorant, and the vicious. Of the varied modes in which this desire to do something for Christ and the lost is manifest, none is mentioned so frequently and so emphatically as that of

TEMPERANCE.

The conflict with the giant evil of Intemperance has assumed a new form, and caught a new life during the past year. Never before has this reform stood upon so sure a basis. The movement, which is even now sweeping with amazing force over large sections of our country, is a movement of Christians, and takes for its principle the inefficacy of any reformation that stops short of a change of heart. The fallen and the tempted are called upon to trust, not in resolutions, not in pledges, nor in any power save that of the Almighty Saviour. Union to Christ, not self-will, is held up as the only safe refuge. Whilst the tens of thousands who accept the reform may not all fully apprehend these truths, it is a grand step in advance that these truths are held up before them. There can be no question, that many, among the multitudes who are renouncing the use of intoxicating drinks, accept the greater deliverance offered in Christ. Whilst this reform is far from universal, and the evil which it combats is deplored as unchecked in many quarters, its advances are such as to fill us with thankfulness and hope.

It is a noticeable fact that this Temperance wave moved with most power over those districts in which the revival work has been most marked; viz.: Pennsylvania, New-York, Ohio, Indiana, Illinois, and Southern Michigan. The religious quickenings of communities prepared the way for the Temperance reform on Christian principles.

THE SHORTER CATECHISM.

The narratives of several Presbyteries make specific mention of the increase or the number of Sabbath-schools, in which this honored "form of sound words" has made a regular branch of study. The immense number of copies of the Catechism sold by our Board of Publication, and the popularity of its Sabbath-school periodicals in which the Catechism is prominent, confirm the impression made on this point by the narratives.

COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCHES IN THE UNITED STATES OF AMERICA,
FOR THE LAST SIX YEARS.

	1872.	1873.	1874.	1875.	1876.	1877.
Synods.....	85	85	85	85	85	87
Presbyteries.....	165	172	174	178	172	175
Candidates.....	767	770	767	676	705	673
Licentiates.....	598	598	598	594	594	591
Ministers.....	4,441	4,554	4,597	4,706	4,744	4,801
Licensures.....	170	155	140	167	159	163
Ordinations.....	143	135	130	157	137	133
Installations.....	401	414	364	366	355	340
Pas. Dissolutions.....	221	250	273	278	253	224
Ministers received.....	58	75	55	49	53	59
" dismissed.....	35	33	35	23	27	33
" deceased.....	79	91	85	76	85	97
Churches.....	4,730	4,802	4,946	4,999	5,077	5,153
" organised.....	188	170	174	129	113	106
" dissolved.....	58	56	68	54	56	53
" received.....	10	6	11	7	8	2
" dismissed.....	19	6	3	9	6	2
Added: examined.....	28,758	26,008	26,971	32,059	43,240	43,009
" certificate.....	21,619	20,266	20,006	20,885	22,498	20,703
Communicants.....	483,164	473,023	465,634	508,034	535,210	537,674
Baptisms: adults.....	8,325	8,456	11,638	10,446	15,753	15,232
" infants.....	16,781	16,898	16,838	17,594	18,987	18,023
Sch. School members.....	455,763	452,763	516,971	539,453	555,347	551,606

CONTRIBUTIONS.

	1872.	1873.	1874.	1875.	1876.	1877.
Home Missions.....	\$419,383	\$423,523	\$416,067	\$501,008	\$514,006	\$593,304
Foreign.....	345,870	302,996	505,530	412,718	390,767	418,379
Education.....	176,933	253,588	245,008	381,434	31,182	135,000
Publication.....	48,454	54,908	61,005	51,404	26,045	23,443
Church Erection.....	173,096	120,125	145,006	277,091	79,885	120,069
Relief Fund.....	73,896	77,723	73,927	75,642	60,845	53,851
Freedmen.....	46,685	50,539	47,419	44,583	39,810	45,016
Sustentation.....	41,078	56,862	66,115	41,403	32,431	25,066
General Assembly.....	31,442	31,653	36,465	36,054	36,496	63,068
Ministers' Salary.....	2,597,342	3,151,767				
Congregation.....	5,912,007		6,642,108	6,308,226	6,533,577	6,373,218
Miscellaneous.....	1,110,516	4,223,551	682,576	597,481	1,100,180	765,551
Total.....	\$10,086,536	\$9,923,060	\$9,120,792	\$9,928,504	\$9,510,223	\$9,925,251

II. PRESBYTERIAN CHURCH IN THE UNITED STATES, (SOUTH).

The General Assembly met, according to appointment, in New Orleans, Louisiana, on the 17th day of May 1877, and was opened by a sermon by the Moderator, Rev. B. M. Smith, D.D., on Luke xi. 13. The next General Assembly is required to meet in Knoxville, Tenn., on the third Thursday of May, 1878.

STATE OF RELIGION.

The report under this head is brief: but it is very encouraging, as can be seen from the following abstract of results:—

1. "There is a deeper earnestness among the ministers, and in the Church, that the work of the Lord may be done well. 2. While there are loud complaints from some Presbyteries of too much conformity to the world on the part of God's professed people, yet it appears that, in most of our churches, there is a faithful recognition of that solemn covenant which separates from the world. 3. Our churches have made progress in the matter of worshipping God with their substance, and although their offerings cast into the treasury of the Lord may not be larger than in former years, yet we believe that they have been more characterized by that spirit of self-sacrifice which alone can render them well-pleasing unto God. 4. The ministers of the word take lively interest in the lambs of the fold, giving to them their portion in the distribution of the rich provision made by the good shepherd for the lambs as well as the sheep of his pasture. 5. All the Presbyteries that have enjoyed the abundant ministrations of the word declare a gracious ingathering of souls into the Redeemer's kingdom—not by extraordinary religious services, but by the earnest and prayerful use of the ordinary methods for bringing the truth of God to the solemn attention of those unto whom the word has been mercifully sent. 6. There have been but few cases reported requiring the severe discipline of the Church, and from this fact we infer that the members of our Church are, in the main, free from all those flagrant transgressions which bring reproach on the cause of our Lord."

GENERAL VIEW.

Synods	19	Members added on certificate	8,088
Presbyteries	68	Whole number of communi-	
Ministers and Licentiates..	1,115	cants	112,550
Candidates	176	Adults baptized	1,947
Churches	1,880	Infants baptized	4,585
Licensures	52	Numbers of baptized non-	
Ordinations	41	communicants	22,592
Installations	54	Children in Sabbath Schools	
Pastoral relations dissolved	51	and Bible classes	66,624
Churches organized	43		
" dissolved	19		
Churches receiv. from other			
denominations	5		
Churches dismissed to other			
denominations	8		
Ministers receiv'd from other			
denominations	1		
Ministers dismissed to other			
denominations	1		
Number of Ruling Elders..	5,122		
Number of Deacons	8,388		
Members added on exami-			
nation	6,302		
		CONTRIBUTIONS.	
		Sustentation	\$30,195
		Evangelistic Fund	12,788
		Invalid Fund	9,470
		Foreign Missions	89,488
		Education	80,088
		Publication	10,595
		Presbyterial	11,528
		Pastors' Salaries	512,580
		Congregational	392,098
		Miscellaneous	53,208
		Total	\$1,110,071

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III. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The Nineteenth General Assembly met in Sparta, Ill., on the 23rd day of May, 1877, was opened by a sermon by the retiring Moderator on Psalm ii. 18. The next Assembly will meet at Cambridge, O., on the fourth Wednesday of May, 1878.

STATE OF RELIGION.

The past year has witnessed, says the report, some remarkable religious movements in our country. Revival and temperance meetings have in different places attracted thousands of interested and profoundly moved auditors. In some instances the religious element has led and drawn after it, as a natural and necessary adjunct, the temperance element. In others the subject of temperance has taken the lead and naturally deepened into a religious movement. Though not prime actors in either of these movements, our ministers and people have not been idle or uninterested spectators. Deeply sympathizing with the objects of both these movements, they have, so far as practicable, lent their countenance and aid to them. As might have been expected, however, from the past history of the Church, the work of men animated by the Spirit of God has had many imitators of different principles and spirit.

REVIVALISM.

The mingling of truth and error, and of good and evil, involved in or naturally flowing from these remarkable movements, has led many to reconsider the theory and practice of our Church in regard to her method of conducting her work. Some appear ready to fall in with the modern and popular way of seeking the revival of religion through continuous and protracted public services. Others, perhaps more thoughtful, are doubtful whereunto this may grow, or of the ultimate effects of such efforts. The principle of protracted religious services is plainly recognized in the appointment of the Jewish festivals of seven days; and, on rare occasions, of fourteen days. The preaching of John the Baptist, of our Lord himself, and of the Apostles at Antioch, Ephesus, Corinth, and other places, was on the same principle. The principle is, in fact, founded on a law of our nature, and is acknowledged in the three or four days' services in connection with the administration of the Lord's Supper and in the observance of the Week of Prayer. Any method of conducting religious services is, however, liable to abuse, and while it is not to be supposed that we have attained perfection in our mode, it will be wise to "hasten slowly" in making changes, and especially radical ones. A denomination will work more comfortably and more efficiently according to its own methods than by those of some other, even though there be nothing particularly objectionable in the latter.

THE TITHES.

The discussion of the tithe system by various writers has called the attention of the Church to that important subject, and has resulted in in-

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ducing a large number of her members to adopt some systematic method of giving; and, we believe, an increasing number to adopt the tithe system. The general adoption of this system would cause all the treasures of the Church to overflow. Whatever may be thought of the perpetuity of the tithe law, it can scarcely be denied that Christians do not exceed the Scriptural measure of giving when they devote a tenth of their income to the Lord. Patient, prudent and persistent instruction on this subject, joined with consistent example, will eventually be found a better method of keeping the funds replenished, than periodic special appeals.

CONDENSED STATISTICS.

Synods	8
Presbyteries	57

MINISTERS.

Ministers without charge	157
Pastors and Stated Supplies	478
Total Ministers	640
Ministers deceased	11
Receiv. from other churches	1
Dismiss. to other churches	8
Ministers ordained	35
" installed	58
" released	47
Licentiates	69
Licensures	82
Students of Theology	51

CONGREGATIONS.

Congregations with Pastors or Stated Supplies	575
Congregations vacant	219
Total congregations	794
Congregations organized during the year	16
Congregations dissolved or dismissed	7
Mission Stations	45
New Stat. during the year	19
Houses of worship erected	19
Total cost of houses report	\$105,435
Average cost	\$5,549
Congre. having no houses	118
Parsonages	87
" built	7
" built, total cost	\$10,500

MEMBERSHIP.

Members received on profession	4,484
Members received on certificate	3,242
Deaths and removals	4,944
Total members reported	78,489
Adults baptized	604
Infants baptized	3,905

SABBATH SCHOOLS.

Schools open the whole year	516
Schools open part of the year	195
Total schools reported	701
Average months open	10.6
Officers and teachers	6,985
Number of scholars reported	58,889
Contributions by Sabbath Schools	\$32,481

CONTRIBUTIONS.

Salaries of Ministers	\$457,156
Congregational expenses	285,847
To the Boards	110,688
General contributions	48,805
Total contributions	846,991
Average contribution per member	11.84
Average salary of Pastors	951.00
Legacies	10,553.86

IV. THE REFORMED CHURCH IN AMERICA, (DUTCH).

The General Synod of the Reformed Church in America convened, in the city of New York, on Wednesday, the sixth day of June in the year of our Lord 1877, at three o'clock p.m., and adjourned on Thursday, June 14th, to meet in the city of Utica, N.Y., on the first Wednesday in June 1878.

In the absence of the retiring President, Rev. John McC. Holmes, D.D., (who has transferred his relations to the Presbyterian Church), the Synod was opened with prayer by the Assessor, Rev. John B. Thompson, D.D., who also preached the Synodical Sermon on the evening of the first day of the Session, from John xx. 31—"But these things are written that ye believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

STATE OF RELIGION.

"The classical reports of the several Synods speak of the tokens of the Divine presence which have cheered them during the year, such as the prayer-meetings being well sustained and full of interest, large attendance on the sanctuary services, the Sabbath-school and catechetical classes prosperous; with steady and encouraging additions to a large number of the churches. They point too, many of them, to their Christian offerings, as not having been seriously diminished by the stringency of the times, and in a grateful spirit, refer to these things as evidences that the Lord has been with them during the year, recognizing the work done for Him, and crowning it with his blessing.

TRAINING OF THE CHILDREN.

"The training of the children of the Church, your Committee are pleased to observe, continues to receive, by the mass of our congregations, the earnest attention which the importance of the work deserves, and the results of the last year's work in this direction are highly encouraging. From the reports reaching us, it is evident that the Sabbath-school and the Catechetical class hold a high place in the heart of the Church, and that growing interest is felt by the membership in retaining these nurseries of piety in a healthful and vigorous condition. The influence of this Christian nurture upon the growth, strength and aggressive power of the Church, is more and more appreciated, as it is felt more and more that no efforts put forth, or sacrifices made in this behalf, are so sure of positive and large returns, in the form of educated minds, sanctified by the Spirit, brought into the Church, and devoting their best energies to the cause of the Master."

THE SCHOOLMASTER.

Thus trial is the "schoolmaster" of the Church, to teach her to apprehend more clearly, as well her privileges and duties, as her dependence, and to cling less to human support, than to the arm that moves the world. In fact, the rock of the Church is not the rock of the world, "our enemies, themselves, being judges." When worldly plans and

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policies collapse, and those who trusted to them, sink down into despair, the foundations of those who fear and serve the Lord are not destroyed, and cannot be. Hope is buoyant amid disaster and distress, and the pledged succour to those who wait, and toil, and trust, and pray, is sure to come in good time; because God is true. It is the influence of such consecrations that accounts for the brave and hopeful spirit of the churches, under the financial troubles of the times.

CONDENSED SUMMARY.

Churches	509	Number of Catechumens..	28,411
Ministers	548	O. C. and S. S.—	
Candidates	7	Number of Sab. Sch..	642
Number of Families	43,880	Total No. of Scholars..	77,208
Received on Confession ..	6,408		
" on Certificate ..	2,102		
Died	1,114		
Now in Communion	78,597		
Baptisms, Infants	4,851		
" Adults	1,601		

CONTRIBUTIONS.

Religious and Benevolent	
Purposes	\$200,539
Congregational Purposes..	810,048

V. REFORMED CHURCH IN THE UNITED STATES,
(GERMAN).

The General Synod of this body meets only once in three years. Its fifth triennial session, convened at Fort Wayne, Indiana, the 18th of May, 1875, Rev. W. K. Zieber, Moderator, and adjourned to meet at Lancaster, Pennsylvania, on May 15th, 1878.

COMPARATIVE STATISTICS.

	1863.	1866.	1869.	1872.	1875.
Synods	2	2	3	4	
Classes	25	29	81	55	44
Ministers	447	485	526	556	656
Congregations	1,099	1,144	1,179	1,312	1,342
Members	96,775	109,925	117,910	130,209	145,000
Baptisms, given year	11,799	11,175	12,776	12,487	13,500
" in three years	35,448	33,526	38,117	37,465	40,000
Certificates, given year	1,860	2,481	3,592	3,366	3,734
" in three years	4,406	6,205	8,779	9,899	10,500
Communicants	67,671	91,547	96,738	109,507	120,363
Excommunicated or ceased, given year ...	119	196	144	318	367
" in three years	428	590	528	729	920
Dismissed, given year	568	1,244	1,667	1,454	1,760
" in three years	1,674	3,975	4,459	4,762	5,000
Deaths, given year	4,679	4,297	3,773	4,425	4,507
" in three years	13,725	12,486	11,166	12,555	14,000
Students for Ministry				75	197
Benevolent contributions, given year	\$23,528	\$66,977	\$74,458	\$86,651	\$88,117
" in three years	\$100,000	\$292,718	\$298,818	\$247,387	\$260,000
Contingent expenses and local objects					\$10,000

VI. WELSH PRESBYTERIAN CHURCH.

THE CALVINISTIC METHODISTS.

Stated Clerk, Rev. M. A. ELLIS, A.M., Cincinnati, O.
Treasurer, W. W. VAUGHAN, Racine, Wis.

STATISTICS.*

STATES.	No. of Churches.	No. of Ministers.	No. of Deacons.	No. of Communicants.	No. of Children in Churches.	No. in Sabbath School.	Contributions for the Ministry.	For Home Missions.	For different Objects.
New York	30	17	68	1620	557	1848	\$ 8435 50	\$ 292 05	\$ 4053 41
Pennsylvania	23	21	65	1524	691	1406	8755 82	250 53	2679 72
Ohio	41	33	115	2614	1846	5777	11527 61	31 85	12177 01
Wisconsin	48	40	130	2769	1802	3497	13167 79	671 70	6353 50
Minnesota	12	8	24	612	467	757	3422 39	72 64	2920 06
Total	155	119	399	9189	5563	10785	45900 06	1398 77	97893 09

Total of Contributions, \$74,531.51.

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, (GENERAL SYNOD).

The General Synod met in Cincinnati, Ohio, on the 16th of May, 1877, and was opened with a sermon by the retiring Moderator, Rev. John Alford, from Isaiah, xliii. 10. "Ye are my witnesses saith the Lord."

The next meeting of Synod is to be held in New York City on the third Wednesday of May, 1878.

SIGNS OF THE TIMES.

In the comprehensive report of the Committee on "The Signs of the Times," we find the following interesting and important paragraphs:—

"The National Reform movement has been gathering strength. It is slowly but surely reaching the public conscience, and creating a spirit of inquiry regarding the objects it has in view. If the demands of

* Not having had any reply to our enquiries in regard to the Welsh Church we are under the necessity of giving the Statistics of last year, (1876).

Liberalism and Infidelity shall be kept in check, if our public schools shall be preserved from secularism, if the sanctity of the Sabbath, the marriage relation, the judicial oath and other bulwarks of society shall be established; if the spirit of the Bible shall rule in the halls of legislation and in the institutions of learning, as well as in the hearts of the people; if the existence of such outrages on civilization as Mormonism and Chinese abominations shall be an impossibility in a land nominally Christian; then will the value and necessity of some such amendments to the Constitution of our country as those proposed by the above-mentioned association be recognized. The subject is, at least, deserving of more serious consideration than it generally receives.

"The general state of society presents some aspects of encouragement and some of discouragement. The recent embarrassment in monetary circles has taught many of our citizens the wholesome lesson of frugality. Reckless speculation has received rebuke. The various instrumentalities of the gospel have rescued many, especially in our large cities, from the paths of sin and death. But on the other hand, wickedness of every kind abounds. We see infidelity in high and in low places. Skepticism stalks with brazen front among the young, and this is fostered in many cases by an ephemeral and atheistic literature, which captivates the imagination, while it perverts the judgment, and leaves the slimy trail of the serpent behind it to mark its progress and triumph. Nor is it to be much wondered at that iniquity flaunts itself in the open day, when specific evils receive the cover and sanction of law."

STATISTICS.

Connected with the Synod there are reported fifty congregations, (six of which are in our Dominion,—see page 95) and twenty-eight settled pastors, with four licentiates. There is no summary given in the Minutes of finances, nor any congregational reports of communicants, with increase or decrease, as in the most of the other Presbyterian Churches. This Synod has printed its minutes only for the first time this year; and next year (D.V.) we will therefore look for a detailed report of congregations, with their communicants, baptisms, gains, losses and contributions, given in detail, and in tabulated form.

VII. THE REFORMED PRESBYTERIAN CHURCH.

The forty-eighth session of the Synod of the Reformed Presbyterian Church, met in Allegheny on the 22nd of May, 1877, and was opened with sermon by the Moderator, the Rev. Jos. Beattie, from Isa. lv. 10, 11. The next meeting will be held in Sharon Church, Iowa, on the Wednesday following the fourth Tuesday of May, 1878.

STATE OF RELIGION.

Prominent among existing obstacles to the success of the gospel, says the Committee on Temperance, is *Intemperance*. This is an evil of such vast extent and gigantic power that there is little hope of effecting

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its destruction without the united and prayerful and self-sacrificing labours of all who have at heart the glory of the Redeemer, the purity of the Church, and the welfare of society.

Success in the cause of temperance demands:

1. *Faithful Preaching*.—Pastors are expected to give a place in the regular ministry of the word to the advocacy of true temperance, introducing it in such a way as to persuade men that temperance is the necessary outgrowth of a gracious principle in the heart. The gospel is a tried weapon in the conflict with sin, and, if rightly employed, is potent to destroy all forms of ungodliness.

2. *Earnest effort*.—To bring the enslaved into contact with the truth, that through its instrumentality they may be delivered from bondage and made partakers of the liberty that can only be enjoyed in union and communion with Christ. This is the business of the entire membership of the Church. In the present day something more is demanded of every one than a *verbal* testimony in favour of temperance.

3. *Consistency in its advocates*.—Many examples might be adduced to show the evil results that flow from the occasional use of intoxicating beverages. The world unites with the word of God in demanding on the part of all professors of religion, and especially on the part of all religious teachers, a holy separateness from sin and a persistent avoiding of the appearance of evil. The safety of others requires this, and we are all to be governed by the rule—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

4. *Believing prayer*.—That the means and ministries of grace may be rendered effectual in regenerating society. Without the living power of the Spirit, every scheme for rescuing the slaves of intemperance, however popular and pleasing, will be a failure. How does it become us, then, in reference to the cause of temperance and the work of its faithful advocates, to pray—"Arise, O God, and plead *thine own cause*. Oh, Lord, revive *thy work*."

GENERAL STATISTICAL TABLE.

Presbyteries	9	Decrease—	
Congregations	107	By Death	178
Ministers	100	Total Decrease	772
Elders	497		
Deacons	285		
Communicants	10,101	CONTRIBUTIONS.	
Sabbath School Teachers	865	Foreign Missions	\$7,966
Sabbath School Scholars	7,594	Home Missions	3,247
Baptisms	490	Freedmen's Mission	2,040
Increase—		National Reform	4,478
By Profession	472	Theological Seminary	3,189
Certificate	236	Education Fund	1,240
Total increase	710	Church Erection	11,698
Decrease—		Pastor's Salary	79,667
By Censure	37	Miscellaneous	49,821
Dismissal	370		
Purging Roll	182	Total	\$161,296

VIII. CUMBERLAND PRESBYTERIAN CHURCH.

The forty-seventh General Assembly of the Cumberland Presbyterian Church, met on the 17th day of May, in Lincoln, Illinois, and was opened with a sermon by the Rev. J. M. Gill, Moderator of the last General Assembly, from Psalm xlviii. 12, 13.

The next General Assembly is appointed to be held in Lebanon, Tennessee, on the 16th day of May, 1878.

STATE OF RELIGION.

Says the report, "It is an encouraging fact that, notwithstanding the financial embarrassments under which our people have laboured during the past year, there has been increased liberality among them.

The revival spirit has not been confined to any particular section of the country, but many fields have been blessed, the hearts of faithful ministers have been cheered, and a work of priceless value has been accomplished; thousands of souls have been born into the spiritual kingdom of Christ, and inducted into the Church during the year.

"After all that has been said, we are nevertheless impressed with the fact that our Church is yet in the twilight of her great day of labour; that her locks are still wet with the dews of the morning. A vast work remains to be done by her, and her efficiency more fully developed."

SUMMARY OF STATISTICS.

Presbyteries.....	110
Ministers.....	1,283
Licentiates.....	257
Candidates.....	201
Number of Congregations	2,251
Elders.....	7,408
Deacons.....	2,251
Added: By Profession...	6,450
By Letter.....	2,086
Total.....	8,486
Baptisms: Adult.....	4,105
Infant.....	1,320
Total.....	5,425
Total in Communion....	100,812
Sabbath Schools—	
Officers and Teachers...	4,598
Scholars.....	48,108

Sabbath Schools—	
Volumes in Library...	16,543
Funds contributed...	\$6,758

CONTRIBUTIONS.

Home Missions.....	\$14,320
Foreign Missions.....	1,839
Education.....	4,879
Publication.....	5,483
Church B'lding & Rep'ring	96,440
Paid to Pastors & Supplies	147,421
Presbyterial Purposes....	6,401
Miscellaneous.....	14,912
Charity.....	8,286

Total Contributions.....	\$301,589
Value Church Property.	\$1,683,730

178
772
\$7,966
8,247
2,040
4,428
8,189
1,240
11,698
79,687
49,821
\$181,296

IX. ASSOCIATE REFORMED SYNOD OF THE SOUTH.

The Synod met at Troy, Tennessee, on the 20th of September, 1877, and after a sermon by the retiring Moderator, Rev. William B. Pressley, was, by him, constituted with prayer.

The Synod adjourned to meet in Monroe Co., Va., on the 10th of August, 1878.

REPORT ON PRESBYTERIAL VISITATION.

"Presbyterial visitation (or evangelistic work as it has been sometimes unhappily called by us) is defined to be a visitation made to a pastoral charge by a Presbyterial commission, consisting of a minister and an elder, if such elder can be obtained, whose duty it is to repair to a given congregation, at an appointed time, to ascertain the situation by instituting inquiries—

1. *Of the Pastor* to the following effect :

Are your people regular in their attendance upon your ministry? Are they accustomed to give you all due respect and encouragement in the Lord? Are they orderly in their walk and conversation? Is there family religion in their houses? Do parents instruct their children in divine things? Do they give you such pecuniary support as their means will admit? How is it with your elders? Do they co-operate with you in maintaining the discipline of the Church? Are they punctual in meeting with you in your sessions and in their attendance upon the judicatories when appointed? Are they examples of right living?

2. *Of the Elders.*

What with regard to the pastor? Does he strike the right figure with regard to discipline? Is he prudent, watchful, and firm? or is he careless and lenient, or is he rigid?

3. *Of the People.*

Are the habits of your pastor ministerial? Is his preaching evangelical and instructive? Does he give you good sermons? Is he studious? Is he exemplary in all things? Does he go out and in among you as one who feels that he must give an account of your souls? Does he visit the sick? Does he perform pastoral visitation?

What with respect to the Elders?

Do they co-operate with the minister in exercising an oversight of you? Do they demean themselves among you as though they felt that they were accountable for you? Do they visit the sick and pray with them? Do they encourage the desponding, comfort the weak, instruct the ignorant and reprove the erring?

What with respect to the Deacons?

Are they giving due attention to the temporalities of the Church so as to relieve the other members of such a charge? Do they maintain a godly walk and conversation?

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SUMMARY OF STATISTICS.

PRESBYTERIES.	No. Families.	COMMUNICANTS.		Accessions.	Losses.	BAPTISMS.		SUNDAY SCHOOLS.	
		White.	Coloured.			Infants.	Adults.	No. of Teachers.	No. of Pupils.
First	687	2886		164	76	126	18	128	1092
Second	498	1408	83	87	67	64	12	87	799
Memphis	377	842	7	48	49	29	5	80	470
Alabama								10	115
Tennessee	180	404		25	12	25	2	94	187
Virginia								6	67
Ohio	180	297		20	25	18	7	24	217
Kentucky	90	181	1	24	6	7		99	235
Arkansas	111	327		16	9	11	1	15	181
Texas	40	81		28	1	6			
	2328	5926	41	361	238	282	45	875	2314

Presbyterian Churches in Europe.*

I.—GREAT BRITAIN AND IRELAND.

I. ESTABLISHED CHURCH OF SCOTLAND.

The Church consists of 1922 parishes, and 1884 ministers, the congregations and preaching stations being 1493.

The theological institutions are the theological faculties of the several national Universities. The number of Professors is, at Edinburgh, 4; Glasgow, 4; St. Andrews, 8; Aberdeen, 4. Students, 198.

The following are the chief Missionary, and other benevolent undertakings of the Church:—

1. THE HOME MISSION SCHEME.

It has three departments. 1. *Church Extension*.—Local efforts in places requiring additional church accommodation are supplemented by

* For much of the information given in regard to Presbyterian Churches in Europe and Australasia, we are indebted to "THE PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD: a Sketch of their History, Statistics and Work: compiled by desire of the Committee of the GENERAL PRESBYTERIAN COUNCIL, and submitted to the Council at its meeting at Edinburgh, 3rd July, 1877."

grants from the funds of the scheme. In 1876, thirty-three churches providing nearly 32,000 sittings were thus aided. 2. *Mission Churches*—designed to be centres of mission work in destitute localities or in the more populous parishes of Scotland. These churches or chapels number ninety-three, with upwards of 22,000 worshippers. The Home Mission Committee insist that they shall be served with invariable regularity. 3. *Mission Stations*—not having the permanent character of churches, intended as points of Evangelistic work among the lapsed, non-church-going, or far-scattered people. There are seventy-seven such stations supplied by licentiates, or students in Divinity, or qualified evangelists. Besides these operations, aid is given in certain cases towards the employment of Scripture-readers in the Highlands and Islands. The revenue of the scheme last year from church-collections and legacies amounted to £11,780.

II. THE ENDOWMENT SCHEME.

Since the foundation of this scheme—to aid in raising endowments—350 parishes have been added to the ecclesiastical establishment—the total value of buildings, endowments, etc., being more than £1,666,000.

III. JEWISH MISSIONS.

The efforts put forth in connection with this mission are concentrated on Turkey and Egypt. It has agents in Constantinople, Smyrna, Alexandria, Beyrout, and Salonica. The sum of the charge on which it operates is upwards of £7,000.

IV. MISSIONS TO THE HEATHEN.

The scenes of these missions, comprehended under the word "Foreign Missions," are India, Africa, and China.

The income of these Foreign Missions for the year ending January, 1876, was upwards of £19,000.

V. SABBATH SCHOOLS.

Between 15,000 and 16,000 persons, it is stated, are engaged in the work of teaching; 167,000 juvenile scholars, and upwards of 24,000 adults of both sexes are reported on.

VI. COLONIAL MISSIONS.

Seek to provide means of grace for Scottish colonists in the various British Dependencies and elsewhere. Under the Colonial Mission are also included European stations such as Paris and Dresden, where ministrations are maintained for the benefit of resident Presbyterians. The total income of the scheme, at this date is upwards of £15,000.

Total income of the Established Church from the voluntary contributions of its people, \$1,920,580.

II. UNITED PRESBYTERIAN CHURCH.

In the United Presbyterian Church there are now 27 Presbyteries, 526 Congregations, 564 Ministers, 54 Preachers, including those who are employed in occasional supply.

The following are among the undertakings of the United Presbyterian Church:—

HOME MISSION FUND.

This fund is under the direction more immediately of the Home Committee of the Board of Missions. Its object is to supplement the stipends of the weaker congregations, to support missionary stations, to aid in the support of catechists, and maintain a scheme of home evangelization.

By the *Stipend Augmentation Scheme* and its *Surplus Fund*, including arrangements which have been made with certain congregations in reference to allowances for house-rent where manse accommodation has not been provided, the following general results in regard to the stipends of ministers for the year 1877 have been obtained:—

104 Stipends have been raised to £200 per annum, with manse or allowance for rent of £20.			
38 Stipends are still less than £200	but not under £197 10s.		
87 " " " 197 10s.	"	"	190.
82 " " " 190	"	"	180.
14 " " " 180	"	"	170.
10 " " " 170	"	"	160.
8 " " " 160	"	"	157 10s.
18 Stipends are still under the former minimum of			157 10s.

256

All the other Stipends in the Church are upwards of £200 per annum.

In evangelistic effort and home evangelization £5,047 was expended in 1876, under the direction of the Home Committee of the Board of Missions.

AGED AND INFIRM MINISTERS' FUND

Has a capital fund of £35,598, with a reserve fund of £1000, and provides an annuity of not less than £50 per annum, to aged and infirm ministers and missionaries of the Church.

MANSE FUND.

For this scheme £52,772 have been raised by subscriptions and donations up to December, 1876, and £49,449 expended, up to April, 1877, in grants to 232 congregations; and the conditions on which these grants were offered required the congregations to raise not less than £90,841, as it is stipulated where grants are given that the manse shall be free of debt when the last instalment of the grant has been paid.

THE FOREIGN MISSION FUND

Is to defray the expenses of the Foreign Missionary operations of the Church. The missions supported out of the fund, nine in number, are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan and Algeria. In these nine missions there are 46 ordained missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 32 native female teachers, 14 other agents, 61 principal stations, 181 out-stations, 8,077 communicants, 1,655

inquirers, 220 week-day schools, 10,741 pupils, with a total educated agency of 864. The income of the Foreign Mission Fund for 1876 was £42,879 17s. 4d.

The ordinary congregational income of the Church for the year 1876, was £288,114; the missionary and benevolent income £62,927; and the benevolent income not congregational £62,226—the total, including the English congregations, up to June, 1876, being £406,204.

III. FREE CHURCH.

The Free Church contains 16 Provincial Synods; 72 Presbyteries in Scotland, 5 Presbyteries elsewhere, 1,009 Congregations, besides Mission Stations; 1,068 Ministers, including those retired.

The following are among the undertakings of the Free Church:—

I. THE SUSTENTATION FUND.

It was intended to take the place of the Endowments given up in 1843. It was devised by Dr. Chalmers, on the principle of each member contributing a weekly or monthly sum, to be collected by deacons at the houses of the people, and distributed to every minister, share and share alike. The collection of the fund is made monthly. In the course of time it was found desirable to introduce arrangements to check selfishness and stimulate liberality. According to present arrangements all ministers whose congregations are on "the platform of the Equal Dividend" receive from the fund £150 yearly, with the addition of £7, (the statutory contribution of each minister to the Widows' and Orphans' Funds) over and above that equal dividend, those whose contributions amount to ten shillings per communicant, receive the higher "Surplus rate;" and those contributing to the amount of seven shillings and sixpence receive the lower surplus rate. The amount of the surplus rate varies according to the sum-total of the fund for the year. In 1876-77, 761 ministers drew the equal dividend; of these 595 drew £86 additional, or the higher surplus rate, and 146 drew £18 additional, or the lower surplus rate. In addition to allowances from the Sustentation Fund, many ministers are supplemented by their congregations. The amount of the Sustentation Fund for 1876-77 was £172,641, and of the Supplementary Stipend Fund for 1875-76, £58,589.

II. THE HOME MISSION AND CHURCH EXTENSION SCHEME.

Its purpose is to keep stations supplied by preachers or catechists in thinly peopled districts; also to foster missions in mining and manufacturing localities, and other populous places, and form them into regular charges; to aid such charges until they are taken on the equal dividend platform; to maintain lay evangelists, and send out ministerial evangelists from time to time; and to encourage the employment of students and others as missionaries in necessitous districts in large towns. To encourage ministers of experience to undertake mission congregations

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in populous places, grants of £200 a year are given for a limited time; the grant diminishing gradually from year to year, till it is extinguished. In other cases the grants are smaller. The income of the fund, derived from a church-door collection thrice in two years, donations, legacies, etc., is between £9,000 and £10,000 a year.

Highland Mission.—This is a somewhat similar scheme, managed by a separate Committee of the General Assembly, for districts of the country where Gaelic is spoken. It has a collection every second year. Its average revenue is about £8,000.

Church and Manse Building Fund.—This is intended to help congregations in their building operations. At first it was very large, Dr. Guthrie having raised for a General Manse Fund alone about £100,000, but of late years its income has only been about £1,500. A special Building Fund is contemplated for new charges.

III. CONTINENTAL SCHEME.

For aiding stations, societies, and Churches on the Continent of Europe. Revenue about £4000.

IV. COLONIAL SCHEME.

For sending out ministers to the colonies, and aiding colonial churches, especially in their earlier stages. Revenue about £4000.

V. THE FOREIGN MISSIONS SCHEME.

The venerable Dr. Duff, the first missionary to the heathen from the Church of Scotland, went to Calcutta in 1829, and founded the India Mission of the Church of Scotland. In the previous year Dr. Wilson went to Bombay, and later the Rev. John Anderson to Madras. In 1843, all the Missionaries in India adhered to the Free Church, and the old localities were continued.

The Foreign Missions of the Free Church embrace India, Africa, Syria, and New Hebrides.

In India, there are 6 principal and 12 branch stations in Bengal; 3 principal and 10 branch stations in Western India; 2 principal and 3 branch in Central India; and 1 principal and 7 branch in Southern India; In South Africa, there are 6 principal and 31 branch stations in Kaffraria, 2 principal and 2 branch stations in Natal; and 1 principal station at Livingstonia. In New Hebrides, where the Reformed Presbyterians (who joined the Free Church last year) had their field, are 4 stations on three islands; and in Syria the head-quarters are at Shweir, about twenty miles from Beyrout.

In all, the Free Church missions embrace 107 stations, 38 European missionaries; 8 European medical missionaries; 21 European teachers; 19 European artisans; 15 native missionaries; 327 Christian teachers, and Christian labourers of various sorts. In the native churches are 3,350 communicants, and about 8,000 baptized adherents. The number of institutions and schools is 228; and the total number of scholars is 18,109. In the principal Indian stations many of the pupils are undergraduates of the Universities. The revenue of this scheme for 1876-77 was £51,217.

VI. MISSION TO JEWS.

This mission was begun in 1839, and in 1843 it was continued by the Free Church, all the missionaries having adhered. At present it has stations at—1. Amsterdam; 2. Prague; 3. Pesth; 4. Breslau; 5. Constantinople. The Pesth mission has been especially blessed. The amount raised for the scheme in 1876-77 was £18,468.

The following is a summary of the contributions of the Free Church for 1876-77:—

Sustentation Fund	£170,209
Local Buildings do	86,291
Congregational do	176,290
Missions and Education	104,825
Miscellaneous	88,079
Total	£565,194
	or \$2,825,970

IV. REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

This body represents a minority of the Reformed Church who objected to the course taken by their brethren a few years ago. It consists of two presbyteries, with seven ministers and twelve charges.

V. UNITED ORIGINAL SECESSION CHURCH.

The Synod has from time to time been lessened by the separation of brethren. At present it consists of 41 congregations in Scotland, England, and Ireland; of these 29 (including one in England) are in connection with the Synod in Scotland, and 12 constitute the Secession Synod in Ireland, in full communion with the Scottish Synod. The members and adherents are estimated at 6,500. The income of the Scottish Synod last year amounted to about £5,400. The Synod has several Home Mission stations, and also a prosperous Foreign Mission agency at Seoni in India, under the immediate charge of Rev. George Anderson, who is assisted by two catechists. There is an orphanage in connection with the mission, having eleven children, who are well fed, clad, and educated, and it is expected that the number will be materially increased. A school is also carried on having one hundred and seventy scholars, and four teachers in addition to the missionary, and one catechist, in which the children are instructed in English, Urdu, and Hindi.

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VI. THE IRISH PRESBYTERIAN CHURCH.

It at present reckons 560 congregations, upwards of 600 ministers, 5 Synods, and 37 Presbyteries. In addition to its Foreign Mission, it has an Irish Mission, a Jewish Mission, a Continental and Colonial Mission, and a Mission to Soldiers and Sailors. Another of its agencies, of comparatively recent establishment; has been wonderfully successful; for its Orphan Society already supports about 2,400 poor children, deprived of one or both of their parents, and has an annual revenue of about £9,000 per annum. About seven years ago the *Regium Donum* granted by Government for the support of its ministers, and enjoyed by them for nearly 200 years, was finally withdrawn. In its stead a Sustentation Fund has been established, which already produces an income of upwards of £26,000 yearly. At the period of the withdrawal of the *Regium Donum*, almost all the ministers of the Assembly commuted their life-interest under the provisions of the Irish Church Act; and the General Fund thus created, amounting to upwards of £580,000, yields, in interest and dividends, nearly £29,000 per Annum. The sum contributed, in the form of pew rents, during the past year, for the support of ministers, has been somewhat above £44,000. Thus, from the Sustentation Fund, the Commutation Fund, and pew rents, the ministers of the Irish Assembly have, in all, an income of £100,000 a year.

VII. REFORMED PRESBYTERIAN SYNOD OF IRELAND.

It has five Presbyteries, one of which is in the Maritime Provinces of our Dominion, the members of which latter Presbytery are given in another place in this Year Book, (see page 95). According to the latest account in our possession, there were on the roll 35 ministers, three of whom are Professors of Divinity in the Theological College at Belfast.

VIII. PRESBYTERIAN CHURCH OF ENGLAND.

The Synod of the Presbyterian Church of England comprises 258 congregations—distributed into ten Presbyteries, viz., Berwick, Northumberland, Newcastle-upon-Tyne, Carlisle, Darlington, Liverpool, Manchester, Birmingham, Bristol, London. The ministers of the body, including those who are without charges, are about equal in number. The other office-bearers of the Church are—Elders, 1206, Deacons, 494, and Managers 1,566. These numbers, however, would be somewhat increased had the statistical returns been made by all the congregations. The sitting accommodation provided by the various Church buildings is for 106,774 persons. The communicants enrolled members of the Church amount to 48,484—the gain during the past year being 1489. The entire income o

the Church during that year, both congregational and synodical, inclusive of £6,210 2s. from special sources, was £157,455 12s.

The schemes of the Church, placed under the charge of standing committees, are as follows:—

I. HOME MISSIONS.

Including Church Extension, Evangelisation, Temperance.

II. FOREIGN MISSIONS.

Principally in China, where there are fifteen European missionaries and forty-nine native evangelists, and twenty-seven students in training. There are sixty-five stations in all, many of which have been organised as churches, situated in the districts of Amoy and Swatow, and the island of Formosa. In connection with these there were at the close of 1876, 1,974 communicants. There is one missionary station in India. Many of the late United Presbyterian congregations maintain more or less their connection meanwhile, as was understood at the union, with the Foreign Missions of their former Church.

III. THE COLLEGE.

This Theological Seminary has its seat in London. It has three Professors, Revs. Dr. Lorimer, Dr. Chalmers, and Rev. Mr. Gibb (resident). A generous member of the Church, R. Barbour, Esq., of Manchester, having made provision for the endowment of an additional chair, the Church is taking steps for making appointment of another Professor in 1878.

IV. SCHOOLS.

The committee takes charge of superintending and aiding a number of schools especially in rural districts.

V. SABBATH SCHOOLS.

The committee reported to the Synod in 1877—848 schools, 5,862 teachers, 51,185 scholars on the roll, of whom 20,721 are children of parents belonging to the Church, and 4,510 are in senior classes. Much Christian work is done among the young by other means.

VI. JEWISH MISSION.

The sphere of this work, with one missionary, Rev. Thomas Meyer, is London. There is a mission hall, with reading-room. The means used are domestic visitations, public meetings in the hall, prayer-meetings, meetings with inquirers. Thirty-seven Jews, besides casual inquirers, were more or less under regular instruction last year. There were three baptisms.

VII. SUSTENTATION FUND.

This was a scheme in operation only, at the date of the union, in the Presbyterian Church in England—the United Presbyterian Church aiding its weaker congregations by another plan. This necessitates now some transitional and imperfect action. The equal dividend for last year to the congregations on the fund was £200, raising the minimum ministerial stipend to that amount. The whole sum paid as salaries was £68,214, of which forty per cent. passed through this fund.

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VIII. CONTINENTAL.

The committee aids missions in Germany, France, Belgium, Spain, Portugal, Italia, Bohemia and Russia.

IX. WELSH PRESBYTERIAN CHURCH.

The Connection is almost exclusively confined to Wales, and where it exists in England, it is only in those cities and towns where Welsh people have settled in great numbers. The following are some of its statistics for the year 1875:—

Presbyteries	24
Churches	1,098
Ministers	522
Unordained Preachers	805
Deacons or Elders	8,789
Communicants	106,742
Adherents	270,065
Sabbath School Teachers	20,885
Sabbath School Scholars	153,768

THEOLOGICAL INSTITUTIONS.

Bala College, North Wales.—This college was founded in the year 1837, when the Rev. Lewis Edwards, M.A., and the Rev. David Charles, B.A., were appointed tutors. In the year 1867, it was re-opened in the new building. The present staff of teachers are Rev. Lewis Edwards, D.D., Principal; Rev. Ellis Edwards, M.A., and Rev. Hugh Williams, M.A., Professors. The number of students in session 1876-7, is thirty-seven. The college has an endowment of £25,000, its annual income being above £4,000.

Trevecca College, South Wales.—This college was established in the year 1842, when the Rev. David Charles, B.A., was appointed President. In the year 1865 it was re-opened, when the Rev. William Howells was appointed President and Professor of Systematic Theology, and the Rev. John Harris Jones, Ph.D., Professor of Exegesis and Hebrew. The number of students in the session of 1876-7, is thirty-nine. A fund of £20,000 is raised to endow this college, its annual income being about £800.

BENNEVOLENT ENTERPRISES.

North and South Wales Ministers' Funds.—The object of these funds is to assist ministers in sickness and old age, and to provide for their widows. The value of both funds is about £85,000, that of the North being above £20,000, and that of the South about £15,000.

HOME MISSIONS.

The number of missionary stations at the end of the year 1875 was sixty-four. The expenditure for that year was over £2,000, and the receipts for the same year £2,476.

The object of the Home Mission Fund is to establish new interests on the borders of England and Wales, and to assist weak Churches among the Welsh and English populations in the principality.

FOREIGN MISSIONS.

The Welsh Calvinistic Methodists' Foreign Missionary Society was established in 1840. Previously, the aid of the Church to Foreign Missions had been given through the London Missionary Society, but it was felt desirable to have a separate organization, supported and directed by Welshmen. The society, at first independent, is now under the entire control of the General Assembly, which appoints the executive committee, and reviews all its proceedings.

The missionaries, native preachers, and elders, and other Christian workers representing the Churches, meet two or three times a year in Presbytery, and confer on the work. The missionaries have in many instances been useful to Roman Catholics in showing them a form of Christianity very different from that which the Church of Rome presents.

The receipts of the society are about £3,400 annually. There is a reserved fund of £11,700; also a fund of £3,300, towards assisting disabled missionaries and widows and orphans. A medical missionary is about to be added to the mission staff.

II.—GERMANY.

No uniform form of Church-government was agreed on at the Reformation for the various States of Germany. This was left very much to the princes and other men of influence in each State. The unhappy division between the "Lutherans" and the "Reformed" caused a permanent and painful separation. Many efforts were made to bring the two together, and the Reformed, in particular, often exerted themselves, though not successfully, to conciliate the Lutheran brethren. The union of the Reformed and Lutheran communions in Prussia and in other States of Germany was at length accomplished, in the first quarter of the present century. It is only partially, and especially in certain districts, that the German Church can be called Presbyterian; but it is an instructive fact, that in districts like Rhenish Prussia and Westphalia, where there is most of the Presbyterian government, there is most also of evangelical faith and life. On 1st December, 1875, the German Empire had 42,756,910 inhabitants, of whom 25,600,000 were Evangelicals, 14,900,000 Catholics, and 512,000 Jews.

REFORMED CHURCH IN BENTHEIM AND EAST FRIESLAND.

This Church consists of nine congregations, with six ministers. Its standard is the Heidelberg Catechism. The body was formed about thirty

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years ago, after failing to induce the Church authorities to make certain reforms which it earnestly desired. It has no connection with the State. It is understood to be in correspondence with the German Reformed Church in North America, with a special view to the formation of a College for training ministers.

FREE EVANGELICAL CHURCH OF GERMANY.

In June 1860, a number of Christians in Breslau, capital of Silesia, in Prussia, formed themselves into a Church, Calvinistic in doctrine and Presbyterian in government, under the conviction that the National Protestant Church in that Province was in many ways corrupt and unfaithful. They objected particularly to the Lutheran view of the sacraments, and to the altars, images, and candles which the Lutherans retain; to the prevalent neglect of the doctrines of grace, and to the recognition of the King as "first bishop" of the Church. Not being prepared to join the Reformed Church of East Friesland, in consequence of their observing festivals, and for other points of difference, they formed themselves into the Free Evangelical Church of Germany. There are three ministers of this Church, who have just formed themselves into a Presbytery. The Conference has adopted the Westminster Shorter Catechism.

III.—SWITZERLAND.

In Switzerland as in Germany, the several States, or Cantons determined the form of government for the country. Belonging to the National Churches which are very strongly Rationalistic, are 1,088 pastors, 898 parishes, and 1,566,601 people; but of the number of communicants there is no authentic record.

FREE CHURCHES.

Cantons.	Membres actifs.	Congregations.	Pastors.
Geneve	624	1	4
Neuchatel	6,000	21	29
Vaud	3,960	45	49
Total	10,584	67	82

REMARKS.

COLUMN 1.—We have not put down in this the Old Independent Churches of the Canton of Neuchatel, nor the Independent Churches of the Canton of Berne, which are much more Congregational than Presbyterian. The Free Evangelical Church of Geneva does not belong either,

strictly considered, to the pure Presbyterian type. It is governed by a single Presbytery, composed of the whole of the elders, all nominated for life, all ordained by the laying on of hands, and all charged to feed the Church. Among the elders are distinguished the ministers of the Word, more especially called to teaching and preaching.

The Church has no parish council nor synod.

COLUMN 2.—The figures for Geneva and Neuchatel are those of the reports of the spring of 1876. The figures of Vaud are those of 31st December, 1874.

In the Cantons of Geneva and Vaud, and perhaps also in that of Neuchatel, there are a good many persons who attend regularly the service of the Free Church, and who even take the Communion there, without being enrolled in the number of their regular members. At Geneva their number equals that of the regular members.

COLUMN 3.—The Free Church of Geneva forms only a single parish, but it has three chapels in the town and several preaching stations in the country.

The Free Church of Vaud contains a certain number of evangelistic stations which are not included under the head of its parishes. The number of its elders is 179.

IV.—FRANCE.

I. REFORMED CHURCH OF FRANCE.

The French Reformation commenced in 1521, at Meaux, then at Paris. By the counsels of Calvin, who was then at Geneva, parishes were soon afterwards formed, with elders and deacons. One of the first communities was that of Paris, founded in 1555.

These communities were united in a single body at the first General Synod held in the Faubourg St. Germain, Paris, in May 1559, in the midst of the funeral piles and scaffolds of the reign of Henri II. The Moderator of the Synod was Francois Morel, pastor at Paris. It included 150 delegates. It drew up the Confession of Faith, afterwards called that of La Rochelle, and the Discipline of the Reformed Churches. The constitution of the Reformed Church of France is Synodical Presbyterian.

STATISTICS.

The Reformed Church numbers 540 parishes, forming 105 consistories, and 21 Provincial Synods, or synodal "circonscriptions." It has 595 official pastors, remunerated by the State, without counting the auxiliary pastors or suffragans remunerated by the churches, of which the number is probably about 50.

THEOLOGICAL FACULTIES.

There are two of these, that at Montauban (Tarn et Garonne) which has a seminary, 7 professors, and 60 students, and that at Geneva, sup-

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ported by funds of French origin, administered by the "Venerable Compagnie des Pasteurs" of Geneva. It counts nearly the same number of professors, but about 80 French students.

The faculty at Montauban is evangelical, that at Geneva has much more of the liberal or rationalistic element.

MISSIONS.

In 1829 the first French Missionaries started for South Africa. An unexpected meeting with a native hunter revealed to them the existence of the Bassoutos, and decided them to settle in their country, Lessouto. The Society in 1876, had fourteen stations in South Africa, occupied by fifteen French missionaries besides native catechists. There are also forty-five "annexes" in Lessouto, under native care, who contributed 25,000 francs in 1874 to the central fund of the Society. It has also a station in Senegal, and two in Tahiti. The funds in 1874 derived from various sources, amounted to 220,772 francs.

II. UNION OF EVANGELICAL CHURCHES.

In 1849, after M. Frederic Monod and others had left the Reformed Church in consequence of the refusal of the Synod to adopt a doctrinal basis, several of the Churches, apart from the State, hitherto unconnected with each other, resolved to come together and enter into fraternal fellowship. After considerable consultation, a synod was held at Paris in 1849, and the Union of Evangelical Churches in France was the result. This body combines a strong Presbyterian unity with more than ordinary Congregational liberty. The movement began with thirteen congregations; now there are forty-six, with an adherence of 9,700, and a membership of 8,500. The contributions to religious objects in 1875, amounted to 178,000 francs. Its students are sent to the Oratoire of Geneva, or to the Faculte Libre of Lausanne. Their number varies from ten to twelve, and they are supported while studying by the *Commission des Etudes*.

V.—HOLLAND.

I. THE NATIONAL CHURCH.

The Reformation reached Holland from France and Germany. Erasmus, the scholar of Rotterdam opened the door for it, but did not bring in the guest. "The early Reformers in the provinces were mainly Huguenots in their belief. The Dutch Church became accordingly not Lutheran but Calvinistic, and the founder of the commonwealth hardly ceased to be a nominal Catholic before he became an adherent of the same creed." (*Hist. of Dutch Republic, Part II, chap. i.*)

In 1852, the Church was separated from the State, but the organization was mainly renewed by action of the various ecclesiastical bodies which were created in 1816, so that really only the relations to the State were changed; but the general result has been that the National Church is now divided into forty-three *classes*, under ten provincial circuits. There are now 1,809 congregations or parishes, and 1,583 ministers.

The standards of the Dutch Reformed Church are the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

In the year 1816 the formula of adherence to the standards was changed. Adherence to the standards of the Church was required not *quia*, because, but *quatenus*, as far as, they conformed with Holy Writ. By this change the door was opened for sentiments which have become more and more rationalistic, until by many even the fact of a supernatural revelation was denied. As long as the old minister Krieger, a thoroughly orthodox man, was living at The Hague, it was said in a semi-official way, in monthly papers, etc., that the meaning was *quia*, but as soon as old Krieger was no more, the political mask was put aside, and the *quatenus* appeared to have been the meaning of the real leaders. The dubious words were chosen on purpose.

There are three Universities in Holland, all having theological faculties, viz., Leyden, Groningen and Utrecht, having respectively five, three and four Professors of Theology. That of Utrecht is understood to be the most evangelical. Foreign Missions are not carried on directly by the Dutch Church; but there are five societies for Foreign Missions and one for Jewish Missions that receive the support of the members.

II. THE CHRISTIAN REFORMED CHURCH.

This Church separated from the National Church in 1834, on the ground of great departures from the original doctrine, discipline, and service. Its standards are the same as those of the National Church. It has 856 congregations and 271 ministers. It has a Theological Seminary with 6 Professors and Tutors, and 75 Students, who have a seven years' course. It has a Foreign Mission at Java (Kwitang, near Batavia;) and employs one Missionary, and three native assistants.

VI.—BELGIUM.

Notwithstanding the great freedom that prevails in Belgium for religious opinion and worship, the number of Protestant congregations among its five million souls is extremely small.

There are two Church organisations, one supported by the State, the other comprising the Free Churches established by the Evangelical Society.

Supported by the State are 18 churches, embracing 15 pastors, of

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whom some are rationalists. The churches are Dutch, German, and French. The churches of Paturages and of La Bouverie, in the district of Mons, are entirely composed of Roman Catholic converts, and there are some converts in several other churches. The churches employ three evangelists; most of these churches have schools. In several places elders preside over the meetings, and pastors visit them as often as possible.

Some of the congregations are small, and some quite numerous. They have come out of the Roman Church. The congregations of Brussels, Antwerp, and Roubaix are partly composed of Protestants by origin. The church of Charleroi numbers 1,100 members, including children. The church at Lize-Seraing numbers more than 600.

VII.—ITALY.

I. EVANGELICAL VAUDOIS CHURCH OF ITALY.

Abridged from Report by M. CHABONNIERE, Moderator.

The origin of the Evangelical Churches of the valleys of Piedmont, called Vaudois, is lost in the obscurity of the period between the first age of Christianity and the beginning of the twelfth century, the epoch at which these churches make their appearance on the scene of history having already a religious literature, a strong Presbyterian organisation, and much activity, both external and internal. Even in the most ancient historical documents relating to the Vaudois it was stated, without being contradicted, that from time immemorial their fathers had always professed the same doctrine. It is incontestable that for some centuries before the Reformation the numerous churches of the Alpine valleys had the following organisation:—

Each separate church had its administration composed of the conductors (*Regidors*), of elders (*Preyre*, that is *presbyters*), and probably also of deacons, although these are not spoken of till later. Grave questions which interested the whole congregation were treated of in assemblies of the heads of families.

All these separate churches formed together one confederation, a single body governed by means of the Synod (General Council) which met every year in the month of September, except in times of persecution, when it was held in winter, the snow being an obstacle to the aggressions of the persecutors.

At the Synod of Villar (valley of Lucerne) in the year 1629, fifteen churches only were represented. The number was reduced again, and during the eighteenth century not more than thirteen churches were found. The evangelization of Roman Catholics was rendered, if not impossible, very dangerous, by an exceedingly oppressive *regime*. Any Roman Catholic who embraced the Gospel was condemned for life to the galleys, the same punishment and worse even awaited the person who

had evangelized him. The religious indifference of the end of the eighteenth and beginning of the nineteenth century joined with intolerance, caused this work to be abandoned altogether.

In 1826 a partial revival took place, the results of which have spread by degrees to all the churches. For the intellectual and religious reusultation God specially made use of the Christian influence of Britain, to which, next to God, they owe their present comparatively prosperous state.

In reality the Vaudois churches or parishes (this last word has been in use since 1839, and the name of Vaudois Church has been reserved for all the parishes taken together) are sixteen in number, fifteen in the valleys, and one at Turin. All are subject to the decisions of the Synod, which is held annually during the first week of September. The elections of pastors, elders, members of Synod, etc., are made by the members of the church. There is an appeal from the Consistory to the Table, and from the Table to the Synod.

The contributions raised by the sixteen parishes for the purposes of the Church and the carrying on of its works have amounted during the last two years to an annual average of 88,000 Italian livres, the parish of Turin alone contributing a little more than half of that sum.

The work of evangelization among Roman Catholics has been resumed ever since it became possible to do so, that is to say in the year 1848, when the oppressive laws were abolished. It has prospered greatly, and has extended to the whole of Italy, from the foot of Mont Blanc to the extremity of Sicily.

At first, under the direction of the Table, the work was intrusted, in 1860, to a Commission of five members, elected annually by the Synod. The last report of the Commission, distinguishing the congregations which had sprung out of the evangelization of the Vaudois Church into *churches, stations and places visited*, reckons forty churches, sixteen stations and fifty places visited. The labourers employed in this work are 108 in number, viz., thirty pastors, sixteen evangelists, fifty-three schoolmasters and mistresses, and four Bible colporteurs. The contributions raised by the congregations amounted in 1876 to the sum of 26,795 Italian livres.

II. FREE ITALIAN CHURCH.

The sixth Evangelization Report, for the year 1876, gives the strength of this Church as follows:—9 ordained ministers, 18 evangelists, 84 elders, 50 deacons, 14 deaconesses, 1,508 communicants, 87 catechumens, 608 Sabbath-school children, 1,163 pupils in our day and night schools, 19 teachers in the day schools, 1,889 regular hearers of the Gospel, 1,501 additional occasional hearers, 36 churches, large and small, and 38 out-stations more or less frequently visited. The contributions of the churches last year, for evangelization alone, amounted to francs 1875.38.

There is a Theological College at Rome just opened under two Professors, Gavazzi and Henderson.

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VIII.—HUNGARY.

REFORMED CHURCH OF HUNGARY.

The Reformation, according to the more Calvinistic views, began to be preached in larger circles, and with general success, only after the year 1550. The great Calvinistic preachers were Devay—who, after his sojourn in Basel, 1538, changed his former opinions and accepted the Helvetic views,—Kalmanesay, Szegedi, Huszar, Gal, but particularly Peter Mellus.

The Calvinistical view of the Lord's Supper, and its generally puritanic principles, wrought with such power upon the purely Magyar inhabitants of many towns and villages, that the greater part of those belonging formerly to the Lutheran creed now embraced the Helvetic Reformation.

The works of Bullinger and Calvin were read (1551-1557) by pastors and laymen, and it was these works that caused the change of mind. Luther and Melancthon, and afterwards Bullinger and Beza, promoted in a high degree the Hungarian Reformation by their letters addressed to the high nobility and pastors.

The first Reformed Confession (*Confessio Ecclesiæ Debrecsinensis*)—though written two years earlier, and dedicated to a commander of a fortified place—was printed in Debreczen in 1562, with a preface signed by two ministers of the Debreczen congregation:

STATISTICS.

Since 1734 the Hungarian Reformed Church has been divided into five independent superintendencies. The president of each of them is the superintendent, and a general curator from among the laymen. In every superintendency there is a Theological Hall, besides other necessary schools; each of them has its own autonomy, and is independent of the others. A general synod of all the five superintendencies has never been held, but recently Debreczen proposed a plan for such a general synod. The form of government, worship, and creed is the same in all the superintendencies, but the historical past was not favourable to a union.

In the five superintendencies there are 2,007 mother congregations, 2,017 ministers, and 248 licentiates. Thus there is one minister for every 937 souls.

The population of Hungary is fifteen millions and a-half; the number of souls belonging to the Reformed Faith and Church is two millions.

IX.—BOHEMIA.

"In 1859 the war with France and Italy brought absolutism to an end, and the condition of the Church was somewhat improved. In 1864

a General Synod was called at Vienna to arrange a Church constitution. But the constitution granted was a mere sham of Presbyterianism with Lutheran appendages, devised with a view to unite the Lutheran and Reformed Churches, assimilating the latter to the former. Once in six years a General Synod meets, composed of the superintendents, seniors, and as many elders; but its resolutions have to be submitted to the Kirchenrath, and after lying long unheeded may not obtain sanction. Still, Protestantism is growing. Since 1861, ten new congregations and fifty schools have been added, though the latter are in great danger through the new school law. The recent prohibition of the colportage of the Bible, the confiscation of other books, the prohibition of the 80th question of the Heidelberg Catechism, are telling severely. In 1871 the Reformed Synod asked a purely Presbyterian constitution, but the German Lutherans raised a great outcry, and Government refused the request.

Nevertheless the shadows of 500 years hover round the Bohemian Reformed Church, and hope bids them look upward and trust that their "redemption draweth nigh."—PASTOR DUSCH OF BOHEMIA.

STATISTICS OF BOHEMIAN CHURCH.

Number of Seniorates, (presbyteries)	4
" Congregations	46
" Adherents	65,000

REFORMED CHURCH OF MORAVIA.

Moravia is a province belonging to the Empire of Austria, with the area of 504 German square miles, and nearly 3,000,000 inhabitants. Only in the eastern and in the western parts Protestants are to be found, the centre is Popish thoroughly.

The whole Reformed Church of Moravia is at present scattered over an area of 598 English square miles, in 22 parishes, *i.e.* in 488 different hamlets and villages, and numbers in all 88,439 souls (*i.e.* communicants and their children), with 21 pastors, living in the immediate neighbourhood of 529,176 Roman Catholics, or, going further, living in a country inhabited by more than 2,000,000 of Roman Catholics.

STATISTICS OF MORAVIAN CHURCH.

Number of Seniorates, (presbyteries)	2
" Congregations	21
" Pastors	21
" Adherents	88,439

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X.—RUSSIA.

The people of Russia, who are of the Greek Church, are not allowed by law to join any other. The Reformed Church in Russia consists therefore of congregations of strangers. These are of various nationalities—English, French, Swiss, German, Dutch, and Polish. They are organized into two Synods, forty congregations, and about the same number of ministers.

There is no theological institution for the training of ministers. The greater part of the clergy have been educated abroad. The Polish Presbyterian students go to Dorpat or to Königsberg to complete their studies.

The Reformed Church in Russia does not support any foreign missions, but in the inner or home mission there is no small activity at St. Petersburg. Nearly every congregation has its own parochial school. At St. Petersburg the German Reformed Church has an orphan asylum; at Slusk the Lithaunon Presbyterian Synod has an almshouse for twenty; and at St. Petersburg the Presbyterian congregations maintain a large gymnasium.

The institution of deacons and deaconesses in connection with the Reformed Church of St. Petersburg has been followed out most actively, and there have been many very interesting fruits. The vitality of the Church is shown in the earnestness with which the work is prosecuted, and the Christian care bestowed on orphans and the destitute generally.

XI.—SPAIN.

THE SPANISH CHRISTIAN CHURCH.

"The story of the smallest and youngest Presbyterian church is interesting because so recent. Good men, who endeavoured to infuse the light which in their own land they had enjoyed, were expelled the country, and scarcely any foothold was obtained for the glad news until a private effort, initiated in Edinburgh in 1852, meeting with some success, was developed into the Spanish Evangelization Society, which, with great prudence and secret activity, did valiant service for the Lord in that land of darkness. The Word of God distributed, and secretly studied and explained, as was to be expected, produced good fruit, and groups of Christians were formed in many parts who braved the terrors of the Spanish law that they might secretly enjoy the communion of the saints. This handful of corn on the mountain-tops is destined yet to shake its fruit like Lebanon, and already the reapers are bearing some of their precious sheaves with joy. It was impossible that the prayers of the faithful few within and the many without should be unanswered.

But the answer was not apparent until a band of preachers was trained and ready, and for this end it was needful that the picked instruments from among the faithful few should be sent out among Christians abroad, to learn foreign languages, and study in them the teachings of the evangelical Churches. Hence in God's providence the despotic persecu-

tions by the fanatical powers, which began with imprisonments in 1860, and ended, through foreign intervention, in the expatriation of such men as Matamoros and Alhama, of whom Spain was not worthy. In their weary exile these, and Cabrera, Carrasco, Hernandez, Senchez, Buet, with other Christians, by patient study and work, became qualified preachers of the Gospel, and some of them met in Gibraltar that they might, in faith of better days to come, form the Spanish Reformed Church, with its Confession of Faith and discipline, and enter on their work, when God should open the door, a full-fledged Church.

There it was that they spontaneously adopted the Presbyterian form, translating, as their own standard, the Westminster Confession of Faith, with slight modifications, and forming a small, but essentially Presbyterian Code of Discipline. Scarcely was this done, when the memorable Revolution of 1868 burst the bonds, the door was opened wide, and they were told by Him that they might enter Spain with their Bible under their arms to preach its truths in the streets.

Various congregations which were within the Church during the discussion of its standards, but were under Congregationalist and other auspices, have now withdrawn, because the Church has definitely committed herself to Presbyterian principles, and consequently her size is considerably reduced. She consists now of twelve churches, all in capital cities, some of which have besides missions within and outside of their cities, with fixed *locales*; while others are more or less actively concerned in itinerant mission work, more especially those of the Spanish Evangelization Society in Andalusia. In these twelve churches there are fifteen pastors, and all the churches have schools connected with them. Some of the churches have judged it more prudent in their infant state to avoid the actual ordination of elders and deacons, having merely a council in place of a session. Others are fully equipped, while some have advanced far enough to have deacons, but no elders. All of the churches are exceedingly poor, and unable to pay for much more than the current minor expenses of cleaning, lighting, etc., and contributions for the poor; in Madrid one or two have been able to do somewhat more, but all are dependent on foreign committees and Churches for their support. It is to the credit of these supporters that they have not interfered in any way with the internal organization of the Church, being contented if only the pure Gospel be faithfully preached. Prominent among the supporting Churches are the United Presbyterian and the Irish Presbyterian bodies. There is room for vast expansion of the work, but want of means and of trained labourers prevents this.

The migration of the poorer classes in search of work, while it greatly extends the influence of the churches, keeps down their number of hearers considerably, but the average Sabbath attendance in the twelve churches may be stated perhaps at 2,500 or 3,000. The effective membership is considerably under that, but if those who are only not effective members now because they have removed to where no organised church exists were added, the number would be very notably augmented. There are several spontaneous mission efforts by Young Men's Societies connected with the churches, such as night schools and evangelistic meetings. But the young Church requires and desires the prayers of her elder sisters for greater life and strength."—HENRY DUNCAN.

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Presbyterian Churches in the British Colonies.

I.—AUSTRALIA.

I. THE PRESBYTERIAN CHURCH OF VICTORIA.

The following statistics will give an approximate view of the present numerical and financial state of the Church:—

Presbyterian population	180,000	Sittings in Churches	88,000
Pastoral charges	145	Sabbath-schools	264
Ministers settled in do.	122	Teachers	2,100
Unattached Ministers sup- plying vacancies and new stations	19	Scholars	28,000
Elders	400	Bible classes	78
Attending divine service	60,000	Scholars	1,800
Communicants	15,000	Income for all purposes, 1875-76	£80,000
Churches (besides Halls and Schoolhouses)	284	Capital Funds held in Trust for various schemes	60,632

The Schemes of the Church embrace two departments—Ministerial and Missionary.

II. PRESBYTERIAN CHURCH OF NEW SOUTH WALES.

The Church now consists of 7 Presbyteries, 68 Ministers, 70 Charges, and 108 Church-buildings. It has schemes for Church Extension, Foreign Missions, Sabbath-schools, Sustentation Fund, and Church and Manse Fund; its Foreign Missions are to the New Hebrides and the Chinese, it has three Theological tutors, and its estimated total income for 1875 was £215,000.

III. SYNOD OF EASTERN AUSTRALIA.

This Synod is formed of those who stood aloof from the general union of 1865, on the ground that Free Church principles were not sufficiently maintained. It consists of two Presbyteries, having nine ministers and charges.

IV. PRESBYTERIAN CHURCH OF QUEENSLAND.

There are 8 Presbyteries, 24 Charges, and 20 Ministers. The General Assembly meets the first Monday of May. There are Committees for Sabbath-schools (2,410 scholars), Home Mission and Church Extension, Sustentation, Training Young Men for the Ministry, and the Support of Aged and Infirm Ministers. The Presbyterian population of the colony is reckoned at 22,000. The whole contributions for the year are about £9,000.

Two things claim especial interest in this Church. One is, its earnest efforts to obtain a devoted and qualified ministry. It set on foot a Divinity Hall, and the first contributions showed an admirable spirit. The first contribution, amounting to £5, was "from a Christian mother, with promise of earnest prayer for success." The second contribution, which amounted to £2 was from another "mother interested in the godly instruction of our young men." The third was a bag containing 500 sovereigns, from one who greatly approved of the object, and who had vowed to the Lord a tenth of his increase, and now began cheerfully the payment of his vow; and this was followed by other princely gifts, until the sum in hand amounted to £1,270. Besides these gifts a sum of £376 9s. 5d., was given for laying the foundation of a Theological Library. From various other quarters, money came in with little or no solicitation—one contributing £25; another a thank-offering of £5 from himself and pious wife, together with "the dedication of a son to the holy ministry, provided the Head of the Church shall accept the offering, and grant the boy the gracious gifts necessary to a good and faithful minister of the Word."

V. PRESBYTERIAN CHURCH OF TASMANIA.

Tasmania was occupied as a penal settlement in 1804. The first Presbyterian minister arrived at Hobart Town in 1822-23. In 1885 there was constituted the Presbytery of Van Diemen's Land, and the Scotch Church was placed on an equality with the English. In 1845 an attempt was made by the Bishop of the English Church in Van Diemen's Land to obtain authority over all the inhabitants, but the Presbyterians succeeded in checking this, and in getting a rule recognised limiting the power of the English bishop in these colonies to the superintendence of their own clergy.

The Presbyterian Church has not been equally prosperous in this as in other colonies, and there is still a division in the ranks. The Presbytery of Tasmania and the Free Presbytery of Tasmania indicate the division. There are 17 Charges in all, and 18 Ministers.

VI. PRESBYTERIAN CHURCH OF SOUTH AUSTRALIA.

The first Presbyterian Church began in Adelaide in 1839, and for some years ministers from the different Presbyterian bodies continued to drop in. In 1865 a union was effected. The cause has made considerable progress since that time. There are now eleven ministers and thirteen charges. Union College is an undenominational institution, with an independent Professor of Church History, a Baptist of the Greek Testament, and a Presbyterian of Theology.

II.—NEW ZEALAND.

PRESBYTERIAN CHURCH OF NEW ZEALAND.

New Zealand contains about 100,000 square miles, and is more than three times as large as Scotland. For some time the Presbyterian Church has been geographically divided into two, the Presbyterian Church of New Zealand, and the Presbyterian Church of Otago.

III.—SOUTH AFRICA.

	Cong.	Minis.	Members.
I. Dutch Reformed Church of South Africa			
Statistics—			
1. In Cape Colony	79	71	68,000
2. In Orange Free State.....	19	12	18,000
3. In Natal	4	8	1,000
4. In South African Republic	18	4	2,800
Total.....	115	90	89,800
II. The Reformed Christian (Free) Church.			
18	9	6,000	
III. The Dutch Reformed Church of the			
South African Republic	12	5	15,000
IV. Presbytery of Kaffraria. (See Free			
Church of Scotland)	—	—	—
V. French Mission in Basutoland. (See			
French Reformed Church)	—	—	—
VI. Independent Presbyterian Congrega-			
tions in Cape Colony and Natal ...	9	9	1,000

SUMMARY OF STATISTICS OF CONGREGATIONS AND
MINISTERS.

1. CONTINENT OF EUROPE.

	Parishes.	Ministers.
Germany (omitted, as not wholly Presbyterian)		
Switzerland	898	1088
France—Reformed Church	540	595
Union of Free Churches	46	46
Holland	1309	1583
Belgium	13	15
Christian Missionary Church	34	18
Italy—Vaudois	56	56
Free Italian	—	9
Hungary (including Transylvania)	2007	2017
Bohemia and Moravia	68	67
Russia	40	40
Spain	12	12
	5023	5506

2. UNITED KINGDOM.

Scotland—Established Church	1493	1884
United Presbyterian	526	564
Free	1009	1068
Reformed Presbyterian	12	7
United Original Secession	41	—
Ireland—Irish Presbyterian Church	560	600
England—Presbyterian Church	258	258
Wales	1098	522
	4997	4408

3. UNITED STATES.

	Cong.	Ministers.
Presbyterian Church, (Northern)	—	—
" (Southern)	1830	1115
United Presbyterian	794	640
Reformed (German)	1342	655
Reformed (Dutch)	509	548
General Synod, Reformed Presbyterian ..	50	32
Synod Reformed Presbyterian	107	100
Associate Reformed Synod of the South ..	—	—
Welsh Calvinistic Methodist	105	119

4. BRITISH COLONIES.

	Cong.	Ministers.
Canada	717	724
Australia—Victoria	145	141
New South Wales	70	68
Synod of Eastern Australia	9	9
Queensland	24	20
Tasmania	17	18
South Australia	18	11
New Zealand	70	61
Otago	50	45
South Africa	154	118
Miscellaneous		
.....	2277	1938
Continent of Europe	5023	5506
United Kingdom	4997	4408
United States		
British Colonies	1580	1214

S. UNITED KINGDOM.

1903	1902	1901	1900	1899	1898	1897	1896	1895	1894	1893	1892	1891	1890	1889	1888	1887	1886	1885	1884	1883	1882	1881	1880	1879	1878	1877	1876	1875	1874	1873	1872	1871	1870	1869	1868	1867	1866	1865	1864	1863	1862	1861	1860	1859	1858	1857	1856	1855	1854	1853	1852	1851	1850	1849	1848	1847	1846	1845	1844	1843	1842	1841	1840	1839	1838	1837	1836	1835	1834	1833	1832	1831	1830	1829	1828	1827	1826	1825	1824	1823	1822	1821	1820	1819	1818	1817	1816	1815	1814	1813	1812	1811	1810	1809	1808	1807	1806	1805	1804	1803	1802	1801	1800	1799	1798	1797	1796	1795	1794	1793	1792	1791	1790	1789	1788	1787	1786	1785	1784	1783	1782	1781	1780	1779	1778	1777	1776	1775	1774	1773	1772	1771	1770	1769	1768	1767	1766	1765	1764	1763	1762	1761	1760	1759	1758	1757	1756	1755	1754	1753	1752	1751	1750	1749	1748	1747	1746	1745	1744	1743	1742	1741	1740	1739	1738	1737	1736	1735	1734	1733	1732	1731	1730	1729	1728	1727	1726	1725	1724	1723	1722	1721	1720	1719	1718	1717	1716	1715	1714	1713	1712	1711	1710	1709	1708	1707	1706	1705	1704	1703	1702	1701	1700	1699	1698	1697	1696	1695	1694	1693	1692	1691	1690	1689	1688	1687	1686	1685	1684	1683	1682	1681	1680	1679	1678	1677	1676	1675	1674	1673	1672	1671	1670	1669	1668	1667	1666	1665	1664	1663	1662	1661	1660	1659	1658	1657	1656	1655	1654	1653	1652	1651	1650	1649	1648	1647	1646	1645	1644	1643	1642	1641	1640	1639	1638	1637	1636	1635	1634	1633	1632	1631	1630	1629	1628	1627	1626	1625	1624	1623	1622	1621	1620	1619	1618	1617	1616	1615	1614	1613	1612	1611	1610	1609	1608	1607	1606	1605	1604	1603	1602	1601	1600	1599	1598	1597	1596	1595	1594	1593	1592	1591	1590	1589	1588	1587	1586	1585	1584	1583	1582	1581	1580	1579	1578	1577	1576	1575	1574	1573	1572	1571	1570	1569	1568	1567	1566	1565	1564	1563	1562	1561	1560	1559	1558	1557	1556	1555	1554	1553	1552	1551	1550	1549	1548	1547	1546	1545	1544	1543	1542	1541	1540	1539	1538	1537	1536	1535	1534	1533	1532	1531	1530	1529	1528	1527	1526	1525	1524	1523	1522	1521	1520	1519	1518	1517	1516	1515	1514	1513	1512	1511	1510	1509	1508	1507	1506	1505	1504	1503	1502	1501	1500	1499	1498	1497	1496	1495																																																																																								
Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales	Wales</

8. UNITED STATES.

Year	Members
1905	105
1910	107
1915	100
1920	92
1925	88
1930	85
1935	82
1940	78
1945	75
1950	72
1955	70
1960	68
1965	65
1970	62
1975	60
1980	58
1985	55
1990	52
1995	50
2000	48
2005	45
2010	42
2015	40
2020	38
2025	35
2030	32
2035	30
2040	28
2045	25
2050	22
2055	20
2060	18
2065	15
2070	12
2075	10
2080	8
2085	5
2090	3
2095	2
2100	1

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